

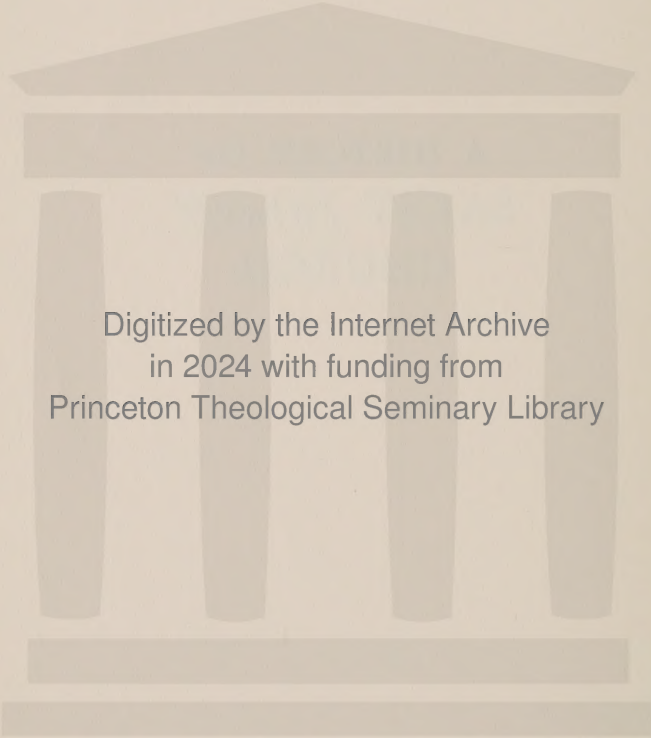
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A history of Saint James  
Church in the city of New





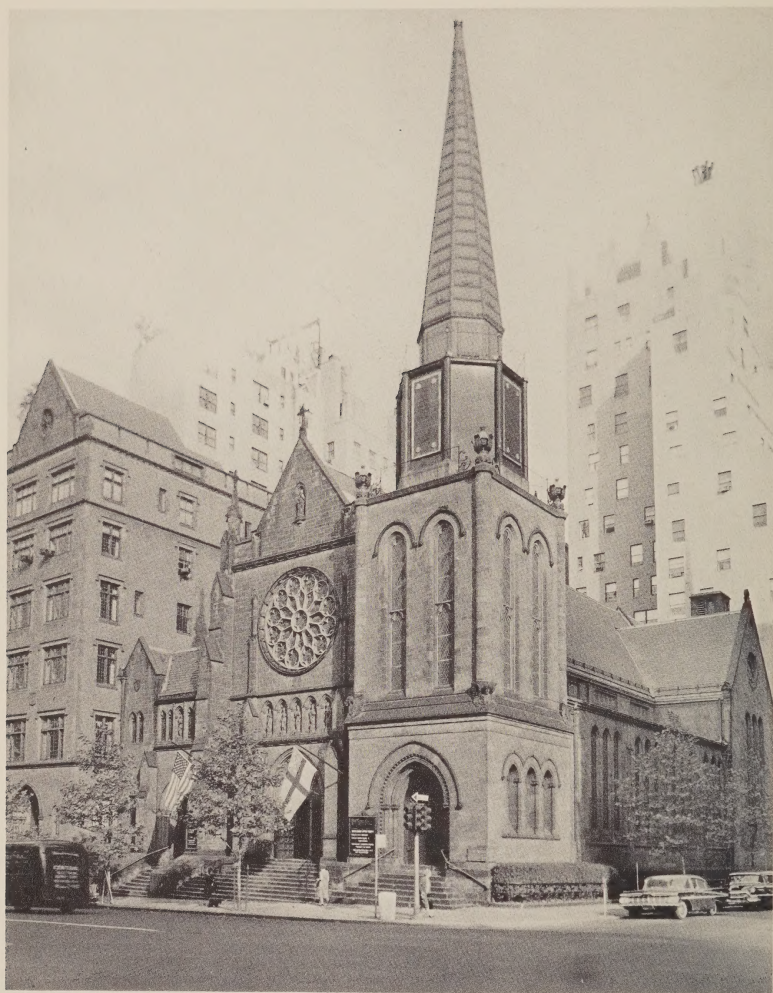


A HISTORY OF  
SAINT JAMES'  
CHURCH



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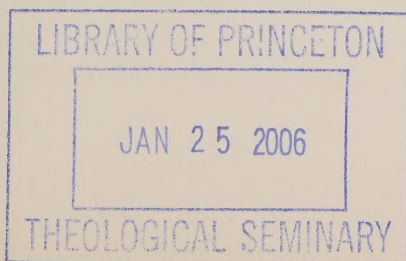


# A HISTORY OF SAINT JAMES' CHURCH

IN THE CITY OF NEW YORK

1810-1960

By JAMES ELLIOTT LINDSLEY



*Frontispiece:* THE PRESENT ST. JAMES' CHURCH,  
SHOWING THE ALTERATIONS OF RALPH ADAMS CRAM,  
THE MILBANK SPIRE, AND THE PARISH HOUSE  
Photo courtesy Barry Kramer

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Rector, Wardens, and Vestrymen of St. James' Church  
in the City of New York

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## FOREWORD

WHEN I was first asked to prepare a history for St. James' Church, I hesitated to undertake the assignment because I had never had a connection with the parish and was totally unfamiliar with its past. The task of writing the history became agreeable to me, however, when I realized that a great many people were interested in having such a history and were willing to help me find the facts. Moreover, I have come to feel that the history of St. James' Church is extraordinary because it is one of the few parishes in New York City which has ministered in one neighborhood throughout its long life. If any apology is needed for this history let it be this: St. James' has existed on Lenox Hill for 150 years and, in lean years as well as prosperous years, has never retreated from the neighborhood where its founders established it. Such a history should be told as a monument to past people, and as a challenge to the future.

I am indebted to many people who have helped me write these chapters which tell the history of St. James' Church. It was Mr. Jarvis Cromwell who first asked me to undertake the writing, and his enthusiasm has always been encouraging. Dr. Kinsolving opened the archives to me, and his intelligent comments have enabled the finished work to be more presentable than would otherwise have been the case. Bishop Donegan graciously gave of his time and happy memories. Then, there were the others, whose help was important: Mrs. Lincoln

Cromwell, the Fowler family, Mr. Edward K. Warren, the Reverend C. Rankin Barnes, the Reverend William J. Chase, and Mrs. Dykeman in the parish office; my typist, Mrs. King and, finally, my secretary, Miss Livingston, who managed to keep one parish going while I was busy in another!

Finally, I have to thank Mr. Henry L. Bogert for his research regarding the early days of St. James' and Lenox Hill, and for his friendliness during the whole time of my writing the history. He, together with all the others, have made the writing of the history of St. James' Church a pleasure for me.

James Elliott Lindsley

*St. Stephen's Rectory  
Millburn, New Jersey  
November, 1959*



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A HISTORY OF  
SAINT JAMES'  
CHURCH



1810-1842

*Bishops of the Diocese*

Samuel Provost  
Benjamin Moore  
John Henry Hobart  
Benjamin T. Onderdonk

*Rectors*

Samuel Farmer Jarvis  
William Richmond  
James Cook Richmond

THE FIRST worshippers in the parish church called St. James' thought of their church as being far beyond New York City. For many years, the people of the parish spoke of "St. James' Church, Hamilton Square, N.Y." Hamilton Square was considered an independent community, just as Greenwich and Chelsea and Bloomingdale were thought of as localities quite separate from New York City. Those first members of St. James' regarded the city as their winter home and Hamilton Square as their summer place.

That area which we today know as busy "uptown" Madison Avenue was, at the organization of St. James' Church in 1810, a region of country homes for families who spent the winter months in their houses in the city itself. In the spring of each year, they left those town houses and went up the East River by barge to pass the summer in a rural place that came to be known as Lenox Hill. The East River bank was lined with large "country seats," of which the Gracie House is almost a lone survivor. It was an area known for wildflowers and shade trees. But, there was another, more compelling reason why many people left lower New York:

In the early part of the last century some of the wealthy residents of the City began to think that it was hardly safe to remain in town during the summer months. The yellow fever had, for several years in succession, caused many deaths. So it became desirable that those who could do so should build summer residences which might be used also in Winter, and so should not be far away. "Why not those beautiful and far-famed islands on the East River?" And so, gradually a Summer colony began to grow on each of the water sides of this neighborhood. And quickly they realized the length of the hot Sunday drive to the nearest churches.<sup>1</sup>

There had been yellow fever epidemics in 1797-1799, and again in 1801, 1803, and 1805,<sup>2</sup> and it is clear that the rock-studded northern end of Manhattan Island became known more and more as a refuge from contagion. Some of the houses built there were spacious Georgian places, set amid well-cared-for grounds. Other houses had been built in the Lenox Hill region some time before, houses which had belonged to their owners' families for several generations. The Minutes book of the Vestry and the parish Register frequently recall these houses, and their names: "Belle Monte, near St. James' Church." That was the house of Peter Schermerhorn. And there was "Enterprize Hall," and the "house of James Beekman, Mount Pleasant." Or, we can find other descriptions which reveal the nature of the neighborhood as it was in 1810. For instance, there is allusion to a baptism "at the place of Col. Gibbs"; a wedding "at the house of her father, on the third avenue," and another wedding "at the house of John Robinson, near the Hell Gate." There is a burial "in the private burying ground of the Hopper Family in Bloomingdale," and similar references which indicate that the community was quite apart from the activities of the

<sup>1</sup> Cornelius B. Smith, *Historical Sermon*, preached on the occasion of the centennial of St. James' in 1910, and published by the Vestry.

<sup>2</sup> John Punnett Peters, ed., *Annals of St. Michael's* (New York, G. P. Putnam's Sons, 1907), p. 6.



commercial city some miles to the south. The people who summered so pleasantly in upper Manhattan may have known that the city was slowly pushing northward, but they probably felt quite certain that there would be no urban encroachments upon the lawns and gardens of Lenox Hill and Bloomingdale.

However complacent the householders may have been, the Common Council of the City of New York was prepared to meet whatever problems would arise in a city gradually growing toward the northern end of the island. In 1807, the Council appointed a committee to plan streets and boulevards which would provide orderly development northwards. This committee, consisting of Simeon DeWolf, Gouverneur Morris, and John Rutherford, eventually completed their assignment by marking on their maps streets as far north as 155th Street—a distance which must have seemed unreasonable to many a New Yorker of that time. As they visualized street after street and avenue after avenue, all forming a tiresome symmetry of squares, the planning committee felt that the monotony might well be broken by occasional parks. The additional value of such parks, quite apart from the beauty they would afford a crowded city, was that they could be reserved for churches and academies. As early as 1806 the Common Council had caused the Dove Lots to be surveyed and provided that “a small piece, say one Acre” should be set aside for a church.<sup>3</sup> This site was located at the intersection of the present 69th Street and Lexington Avenue (then called Hamilton Road), on the southwest corner. It was named “Hamilton Square,” and so it was known for the next fifty years. By action of the Common Council of June, 1807, Hamilton Square was reserved for a church and an academy.

Many of the people who summered near Hamilton Square

<sup>3</sup> *Minutes* of the Common Council of the City of New York, 1806.

were Episcopalians, members of parish churches downtown. As was later said, they tired of the long, hot summer drives to church, and it was understandable that they would begin to think of establishing a place of worship near their country houses. The families living on the banks of the Hudson formed St. Michael's Church in 1806 on land in 99th Street purchased from Oliver Hicks. At the same time, there seems to have been a desire for a church on Lenox Hill, southeast of St. Michael's, for the people who had houses on the East River. Therefore, in February of 1809 the Common Council was petitioned to allow an Episcopal church to be built on Hamilton Square. The next month the Council agreed to convey a portion of the Square "sufficient to accommodate a church" to Joshua Jones, Peter Schermerhorn, and William Rhineland. The agreement was contingent upon these gentlemen building the church "in two years from the 1st of May, 1809."<sup>4</sup> These three men had summer homes on the East River bank and they wanted to have a church nearby. The new St. Michael's was attracting the summer people on the Hudson side of the island; the church on Hamilton Square could be supported by those who lived near the East River. Joshua Jones, Peter Schermerhorn, and William Rhineland had been active in the founding of St. Michael's, but it appears that once St. James' was established they considered it their summer church.

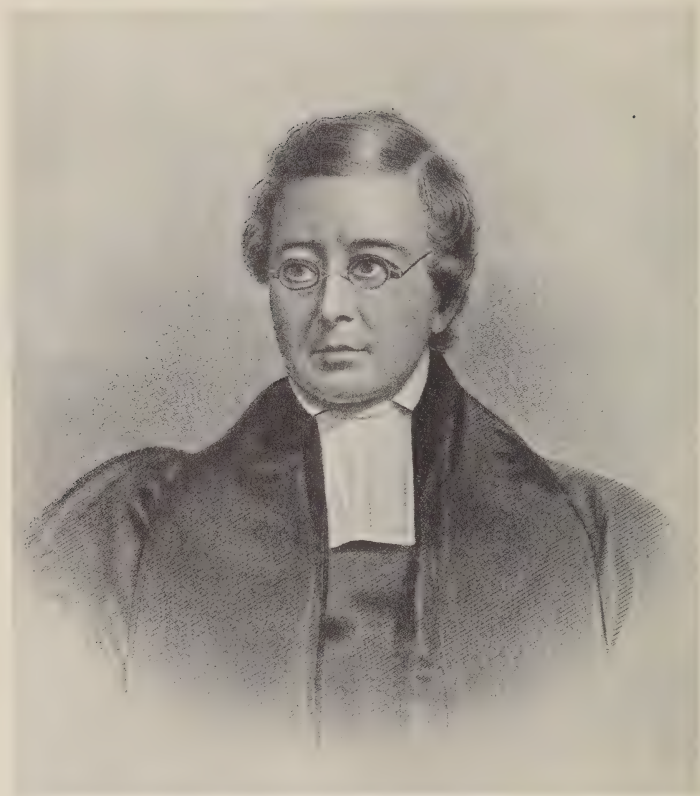
In June of 1809 the land in Hamilton Square "sufficient to accommodate a church" was staked out, and those proposing to build a church there were free to proceed. We do not know any of the details concerning the erection of the building; we do not even know who designed it, nor do we know when it was completed. But we are certain that it was consecrated on

<sup>4</sup> *Ibid.*



THE FIRST EDIFICE OF ST. JAMES' CHURCH

Built in the winter of 1809-10, on the site of the present Hunter College, it remained in use by the congregation until 1869.



SAMUEL FARMER JARVIS, FIRST RECTOR

He served the parish for six years and then became one of the first faculty members of the General Theological Seminary in Chelsea Square.

May 17, 1810, by the Bishop Coadjutor of New York, Benjamin Moore.

From references in the Vestry's Minutes, and also from several extant photographs of the first St. James' Church, we can tell something about the building. The pictures we have show it as being a one-room building set on what was, in 1810, the summit of Lenox Hill. Subsequent excavations and surfacing have caused the original rise in the ground there to be leveled, but, for as long as it stood, the church commanded a fine view of the surrounding area. Although a plain building, it had some of the restrained grace and fluency which was also to be found in the federal-style houses of its neighborhood. It had an exquisite bell tower which gave it a finished and decorated appearance. On two sides there were four tall windows which had shutters to shade the clear glass. The dooryard was fenced soon after the church was built, and horse sheds were built nearby.

When compared with the new St. Michael's in 99th Street, St. James' must have seemed like a poor cousin! The first St. Michael's was a more elaborate church than St. James' and its congregation was, for many years, larger. At first, both churches were painted white, but later on, when the Victorian mind grew to relish the darker shades, St. James' was painted brown.

St. James' Church was as plain inside as it was out. The Episcopal churches of those days were arranged somewhat differently than they are now, and so we won't be surprised to find a high pulpit where the Altar usually is located. Very few Episcopalians of today have ever seen such a pulpit, and it might be well to add here a description of a similar pulpit used in a church in the neighborhood of St. James':

The pulpit and desk were of the old three-decker type. The pulpit, six-sided, stood like a watch-tower against the chancel wall. It was approached by a high flight of winding steps and guarded by a door. Above it was a sounding board. In front of the pulpit, much lower down, was a long desk with a settee for three occupants. The Bible occupied the middle and higher portion of the desk, prayer books resting on a lower portion on either side. In front of this desk was a small pine table used for the administration of the Holy Communion.<sup>5</sup>

There were probably high, square pews and inscriptions of the Lord's Prayer and the Decalogue on the front wall. The church had no heating facilities when it was built, but some time later stoves were installed, with their pipes protruding from the windows. There was no organ for many years, despite many attempts to have one.

We do not know when the new parish was named St. James'; nor do we know when the first service, apart from the consecration, was held in the little white church. But we do know the names of many of the early worshippers—and what a list of old New York names it is!—King, Rogers, Gracie, Crosby, Schermerhorn, Jones, Hamilton, Bogert, Winthrop, Robinson, Blackwell, Beekman, Bayard, Hicks, VanRensselaer, Stuyvesant, Waldron, Amory, Fish, and Delafield. The families bearing these names were among those who founded St. James', and for as long as they held their "country seats" in Lenox Hill they considered it their summer church.

St. James' was admitted into union with the Diocese of New York in 1810. Four other churches were admitted into union at that period, and each had some connection with St. James'. Grace Church, standing next to Trinity on lower Broadway, was organized in 1808; it was the winter church of many who attended St. James' in the summer. St. Michael's had been ad-

<sup>5</sup> Peters, *Annals of St. Michael's*, p. 382.



mitted into union in 1808 and was closely connected with the early days of St. James'; the two shared the same rectors until 1842. Zion Church was admitted the same year as St. James', and the second rector of St. James' became its rector in 1837; prior to that the two had shared a ministry to people living in what is now Central Park. St. George's Church had been a chapel of Trinity for some years, but in 1811 it became a separate parish; it too was the winter church of some St. James' people.

In early July, 1810, a meeting of pewholders of St. James' held their first recorded meeting and elected two Wardens and eight Vestrymen. The first Wardens were Peter Schermerhorn and Francis B. Winthrop. The Vestrymen were John G. Bogert, William F. Jephson, John Jones, Charles King, John Mason, David Mumford, John H. Talman, and Peter Schermerhorn, Jr. Their first Vestry meeting was held on July 18, 1810; the business transacted was that concerned with "necessary repairs"—and an appeal to Trinity Church for financial aid.

In those years it was the practice of Trinity to grant real estate from its vast holdings to new and destitute parishes. In this way, the parishes so aided would have an annual income from rentals accruing on leased lots. Trinity Church gave four such lots to St. James', three in Chambers Street and one in Barclay Street. For many years the income from this downtown property was a vital factor in the maintenance of St. James' Church.

There seems to have been no clergyman engaged to take the services in St. James' during that first summer of 1810. As a matter of fact, no clergyman was present at any of the Vestry meetings held during the first four years. Since the people of St. James' intended to keep the church open only in the summer months, they probably made some arrangement whereby the



rector of St. Michael's, the Reverend John V. Bartow, or some other clergyman would hold services. There was no thought of keeping the church open in the winter, and therefore the Vestry was not prepared to engage a rector on a full-time basis. The church was what is technically called a "chapel of ease," and therefore its first reports to the annual Diocesan Convention read something like this:

As St. James' is not opened during the winter season, the communicants of that church are, of course, included in the reports of Trinity and other churches in the city.<sup>6</sup>

The Vestry of St. James' did feel it imperative to provide for the services of a clergyman during the summer, however, and from the records it appears that they were not willing to be without a rector in 1811 as they had been the previous summer. Therefore, as early as January, 1811, we find the Vestry of St. James' proposing that the Vestry of St. Michael's unite with them in the support of one rector. This was to be the beginning of a long and friendly formal relationship between the two parishes, but at first the negotiations failed, owing to the fact that the St. James' Vestry was not willing to bear a full burden of the support of the rector. The summer of 1811 passed without the appointment of a clergyman to serve St. James'. The next year, faced with the same situation, the Vestry of St. James' broadened a second proposal to St. Michael's to include the equal share of "a clergyman, clerk, and sexton," St. James' to pay half of their costs.

We should pause for a moment at this mention of a clerk. In those days it was the clerk's responsibility to say or sing the responses to the prayers and versicles; the congregations of that time were relieved of what our people today demand as

<sup>6</sup> *Journal of the Diocese of New York, 1811.*

their right. As for the sexton, his duties cannot have been arduous in those early years. The simple upkeep of the building and, later, when stoves had been installed, the keeping of fires burning on chilly spring and autumn days, was probably all that was expected of the sexton at St. James'.

The negotiations with St. Michael's regarding a joint clergyman continued throughout 1811 and 1812. In 1811, the Reverend Samuel Farmer Jarvis had become rector of St. Michael's, and therefore he entered into these dealings. Mr. Jarvis displayed all of his Connecticut Yankee background in treating with the St. James' Vestry. For their part, the Vestrymen were not overgenerous in their proposals. Since St. Michael's had already engaged Mr. Jarvis, the Vestry there wondered how much of his services St. James' would now demand. Letters went back and forth, and the months wore on through 1812 and 1813. We may conjecture that Mr. Jarvis and other clergymen took services in the church during these summers, but St. James' continued to have no stated rector.

Finally, in October of 1813, an arrangement was made whereby St. James' and St. Michael's would share Mr. Jarvis' ministrations, each paying him \$500. The agreement states that Mr. Jarvis would officiate every Sunday in St. James' from the second Sunday of April through the second Sunday of November. He also held services in St. Michael's during these and the winter months. There is another provision in the agreement between the two churches which reveals that St. James' was already moving beyond the scope of the summer chapel originally intended: the agreement mentions possible winter services in St. James'. Even though it would be some years before St. James' was open for services every Sunday of the year, as early as 1813 this appeared as a possibility.

Mr. Jarvis was instituted rector of St. James' in 1814, thus

ending the long negotiations. For the first four years the Vestry had been concerned largely with their attempts to secure a rector and with the appeals to Trinity for financial assistance. Now, at last, the way was clear for whatever development might take place in a parish not certain whether it would always remain simply a "chapel of ease." The future looked promising as the nation entered the prosperous years which followed the War of 1812. At Mr. Jarvis' first Vestry meeting it was decided to buy "plate or plated ware for the communion service." At the same meeting, a baptismal font was ordered. Some time later, new "Linen for the Holy Table" and carpeting was purchased by the Vestry. (In those days there were no women's organizations to superintend the purchase of these items.)

The Vestry meetings were held in the homes and offices of the Vestrymen; most of the early meetings seem to have been in the home of John G. Bogert. The Minutes of all Vestry meetings until 1895 were kept in a tooled leather book purchased from a stationer in Wall Street when Mr. Jarvis became rector. The first parish Register is an identical book, and the initial baptism recorded is that of Ellen, daughter of John and Emma Rapelje, born in 1814 and baptized "the latter part of April or the beginning of May the same year, by the Rev. Benjamin T. Onderdonk." The first recorded burial is that of the child's father, John Rapelje, who died January 1, 1815. The first marriage was that of Samuel Weeden Coates and Charlotte Waite, "married in the country house of her father, Robert Waite, Wednesday evening, August 27, 1817, in the presense of her parents." The second marriage was that of "Peter Japan and Priscilla Hicks, people of colour, married at the Rector's house, at Bloomingdale, the 20th of December, 1817."

Before we leave the earliest years of St. James', there is one more thing which ought to be mentioned: the support from

Trinity. It has already been noted that Trinity conveyed four parcels of downtown property to St. James'. For some years Trinity also granted St. James' an annuity, with the understanding that this would be used to maintain services in the Lenox Hill and Bloomingdale areas. Until that time, there had been no Episcopal church between the Bowery and Westchester; the idea of the Trinity Corporation was to stimulate the growth of the Episcopal Church in upper Manhattan and on Harlem Plain. It was explicitly stated that the money given to St. James was to be used for the ministrations of a clergyman in that area and not for the upkeep of the church building. With good reason the Trinity Corporation felt that St. James' people were affluent enough to take care of their own church building. With the conditions attached to the Trinity annuity a precedent was set which was remembered through the years: the responsibility of the parish for the whole neighborhood in which it found itself.

The original intention of the Common Council was that part of Hamilton Square should be reserved for an academy; the other portion was granted—but not at this time actually deeded—to the founders of St. James' Church. In 1817 the Vestry proposed that the parish organize a "free school" on the other half of the square. A Vestry committee looked into this, but nothing ever came of the idea, and after several years the committee was relieved of further responsibility in the matter. It would appear that the thought uppermost in many minds was that the Church ought to own the whole of Hamilton Square, and the establishment of a school there would assure the parish's ownership of that whole block of land marked out by the Common Council.

There is, however, a bare possibility that Mr. Jarvis had another motive in encouraging the Vestry to consider Hamilton

Square as a school site. The Church in New York had long been a patron of education. Trinity School and Kings College (now Columbia University) had begun under the direction of Trinity Church and its rectors. Mr. Jarvis had his mind on a new experiment in the Episcopal Church: a theological seminary to train men for Holy Orders. Heretofore any man who wanted to prepare for the Ministry was obliged either to attend one of the English theological faculties or to study privately under an American clergyman. The General Convention of the Episcopal Church had recently established the "General Theological Seminary," and in the first months its classes were held either in St. Paul's Chapel or St. John's Chapel. No one was more interested in the seminary project than Samuel Jarvis, and he knew that its officers were looking for a permanent location, going even as far as New Haven in their search. Mr. Jarvis may have felt that the Hamilton Square property, reserved as it was for educational purposes, was a possible place for the new seminary. Whether or not this was in his mind, he definitely hoped that some kind of school would be sponsored by St. James' Church on the vacant land nearby.

In 1818, Mr. Jarvis was active in gathering subscriptions for the General Seminary, probably beginning with approaches to his own wealthy congregation. The next year he resigned the rectorships of both St. James' and St. Michael's to become Professor of Biblical Learning at the Seminary. Thus ended, after a duration of almost six years, the ministry of Samuel F. Jarvis in upper Manhattan. The congregation of St. James' would see him from time to time, however, for the General Seminary eventually settled on a portion of farmland in Chelsea, given it by another professor there, Clement Clark Moore.

The six-year rectorate of Samuel Jarvis was not notable for great strides forward in St. James', but we must remember that



no one expected remarkable development in a parish which still considered itself a summer chapel. At the Centennial of St. James' the following word portrait was given of Mr. Jarvis:

Our first Clergyman, the Reverend Samuel Farmer Jarvis, was an old-fashioned high churchman, not a ritualist, but a staunch advocate of all that he believed in. He was a man of much learning, warmly loved by many devoted friends. After a successful pastorate here, he became the Rector of St. Paul's Church in Boston. . . . His spacious residence in Middletown, Connecticut, was his home during the latter portion of his life. It was somewhat famous for its library, its family chapel, and its winding stairway.<sup>7</sup>

It is often true that new parishes remain without rectors for a long time after the first rector has been called elsewhere, but this was not the case in the joint rectorate of St. James' and St. Michael's. Mr. Jarvis resigned in 1819 but continued to take services in his former parishes for some months. Then, in June, 1820, both churches called the Reverend William Richmond to be joint rector.

William Richmond was born in Dighton, Massachusetts, in 1797. He was educated at Brown College in Providence, and later went to Schenectady, New York, to study law. While in Schenectady he was drawn to the Episcopal Church and was baptized in St. George's Church there. He prepared for the Ministry, and in 1818 was ordained a Deacon by Bishop Hobart in Grace Church, New York City. Two years later, after serving as a missionary in western Pennsylvania and Ohio, Mr. Richmond accepted the call to the parishes of St. James' and St. Michael's.

From what we know of Mr. Richmond, we can be quite certain of the reasons that impelled him to return from western

<sup>7</sup>Smith, *Historical Sermon*, p. 8.

missionary work and assume charge of two parishes which, at first look, seemed to be summer churches for wealthy people. It is indeed true that St. James' was a summer chapel, but William Richmond saw in both St. Michael's and St. James' a potential of reaching out to the unchurched poor living not far away. From the beginning of his rectorate, Mr. Richmond impressed upon the people of St. James' and St. Michael's their obligations to support him in work among the poor of such areas as Bloomingdale, Yorkville, Seneca (part of the later Central Park), and Manhattanville. The parishioners of both St. James' and St. Michael's seem to have rallied to this purpose, and William Richmond's ministry in upper Manhattan was a brilliant and long one. The results of his zeal and organizing ability were almost immediately seen. St. Mary's, Manhattanville, was incorporated in 1823. Not long after, St. Matthew's Church in Yorkville was established. Another outgrowth of William Richmond's ministry at St. James' and St. Michael's was the Church of St. Andrew, in Harlem, founded in 1829. On the southern limits of St. James' parish, the "Episcopal Free Church of the Redemption" on Broadway was founded in 1836. The name of this new parish indicates Mr. Richmond's interest in the Episcopal Church reaching to other than the comfortable and thoroughly respectable people who were then occupying the rented pews of most Episcopal parishes in New York City. Pew rent was the normal means by which every parish obtained an income. But it discouraged church attendance of those who could not thus subscribe. In 1831 the young parish of St. Mary's in Manhattanville abolished the rented pew system; it was possibly the first church in America to do so.

In 1837 William Richmond became rector of Zion Church, relinquishing his care of St. Michael's and St. James'. His plan



seems to have been the creation at Zion of a parish with a system of chapels such as Dr. Tyng was later to do at the first Holy Trinity Church. Unsure of the ultimate success of the idea, Mr. Richmond continued to serve as an assisting minister at St. James', St. Michael's, and St. Mary's, but the actual rectorates of those parishes were left to other men.

It is good to have a word description of William Richmond, who showed the people of St. James' that their need could not always remain a summer chapel. The following quotation is taken from Dr. Smith's Centennial Sermon at St. James':

William Richmond entered upon his duties in 1820. At that time St. James' Church looked very solitary upon its lonely hill. It had a position of supremacy over the neighborhood. Not a single house was then standing upon Harlem Commons. But, in 1825, there gradually arose, three-quarters of a mile to the north, a village called Yorkville. During the first six years of Mr. Richmond's ministry, there were no Winter services in our Church, as most of the parishioners were far away. But, in 1827, public worship was held throughout the year. Mr. Richmond was a man full of the spirit of an evangelist. His marked characteristics were his deep sympathy with the suffering and the poor; and his zeal in missionary work. There was no case of sickness or distress occurring in the region which extended as far as the Harlem River and the lower part of Westchester County which failed to meet a personal response from Mr. Richmond. He was sincerely loved by everyone.<sup>8</sup>

A rectorate as long as that of Mr. Richmond's meant that the work of St. James' Church could be sustained and its roots allowed to grow deeply. A number of material improvements took place during his time at St. James'. We have already seen that it was decided to keep the church open all winter. In 1826 there were two Sunday services instead of the customary one, and an assistant clergyman was provided by the Vestry, at a

<sup>8</sup> *Ibid.*, p. 9.

stipend of \$100. The Vestry further ordered the purchase of an organ. This, however, was almost a perennial decision, since because of its cost no organ was purchased for St. James' for some years. In 1829 the Vestry was able to purchase new carpets and mats costing \$120.83.

There were other material concerns of the Vestry. The neighborhood showed signs of growth. This meant that there would be more worshippers at St. James', but it also meant more expensive maintenance and improvement costs. It was the responsibility of the Vestry to keep the roadway in front of the church in good repair. It was also necessary that the fences, horse sheds, and foot paths should be maintained. The horse sheds had been built in 1811 and could accommodate only five horses and carriages; most members of the congregation, presumably, were able to walk to church. In the early years the Vestry kept in good order a network of paths leading across the fields to the church; in 1835 they built a path to the church "from the new railroad."

A further problem was heating the church building. Now that winter services were held it was necessary to have an efficient method of heating the church, which, standing on a hill, was exposed to the cold winds blowing across the fields. One of the pictures we have shows the church with its original chimney. A later photograph shows a metal stovepipe reaching out from one of the tall side windows. In the Minutes of the Vestry there are various references to stoves. The original heater was manufactured by the Nott Company, but a Vestry resolution of 1833 provided that this be replaced by a larger stove of another manufacturer—on condition that it cost no more than \$10!

The work of William Richmond extended, as we have seen, throughout Lenox Hill, Yorkville, Bloomingdale, Seneca, and

Harlem. Each of these regions was a separate community, but even a casual observer of Manhattan's development realized that before very long these separated parts would join to form a vast city. It was further obvious that the character of Lenox Hill was beginning to change. The summer people began to give up their estates as year-round houses went up in the area. More and more people were attaching themselves to St. James', and during the rectorate of William Richmond there were three assisting clergymen. One was Manton Eastburn who later became rector of the Church of the Ascension and eventually Bishop of Massachusetts. Another assisting clergyman was William Richmond's brother, James Cook Richmond. He was called to aid in the work of the joint parishes in 1835, with the clear understanding that he would become the rector in the event of his brother's resignation. In 1837 when William Richmond did in fact resign the charge of St. James' and St. Michael's to become rector of Zion Church, James Cook Richmond was instituted the third rector of St. James' Church.

The Richmond brothers were dissimilar in almost every way. While William was an evangelical, James was a fierce high churchman; while William was an energetic organizer of missionary work, much respected and supported by his parishioners, James seems to have been a man who ultimately irritated almost everyone. Certainly his methods evoked comment. For instance, "sometimes in preaching he would leave the pulpit and come down into the aisle of the church, that he might speak more directly to those for whom he felt he had a message."<sup>9</sup>

Born in 1808, James Cook Richmond studied at Phillips Exeter and graduated at the age of twenty from Harvard, where he was Hasty Pudding poet. He continued his education at

<sup>9</sup> Peters, *Annals of St. Michael's*, p. 267.

Göttingen and Halle and, while in Europe, involved himself in the interests of the Greek and Italian revolutionaries of that time. For this he was imprisoned by the Austrian authorities, who released him, we conjecture, on the promise that he would quit the country. He returned to the United States and soon after was baptized in St. Michael's by his brother. He was ordained a priest in 1833 and began his ministry in Augusta, Maine. In 1835 he was called to assist William Richmond at St. James', St. Michael's, and St. Mary's; from 1837 until 1842 he was rector of the first two parishes.

An incident in the later life of James C. Richmond serves to illustrate the character of the man whom St. James' people now found as their rector. Some years after leaving Manhattan, Mr. Richmond became—for a brief period—rector of fashionable St. Paul's Church in Milwaukee. One Sunday he preached from the text "The poor have the Gospel preached unto them." As someone recalled that memorable sermon,

He repeated the last clause, 'the poor have the Gospel preached to them' and then, rising on his toes, looked around silently for the poor . . . then exclaimed, 'Where are they?' . . . then thundered, 'You have driven them out,' and proceeded with great vehemence to bring the accusation home to the consciences of his hearers.<sup>10</sup>

Or, we may see James Richmond's colorful personality in a dealing he had with the Archbishop of Canterbury—who called him "a lunatic." This was in 1841: Mr. Richmond was on leave of absence from St. James' and St. Michael's, traveling again in Europe. While in England he became inspired with the idea of doing Christian missionary work among the Turks.

He went to Lambeth and laid his plans before the Archbishop of Canterbury. His Grace told Mr. Richmond that the Turks would

<sup>10</sup> *Ibid.*, p. 273.

behead anyone who should go to Constantinople on such an errand. Mr. Richmond replied, "My head is ready."<sup>11</sup>

Then, there was that incident, long remembered in Milwaukee, which took place (needless to say!) toward the end of Mr. Richmond's ministry at St. Paul's. It was after the memorable sermon mentioned above, and as a result of that sermon the Vestry of St. Paul's sought to exclude Mr. Richmond from the church by locking the door. A crowd gathered, and the determined rector decided to break down the door

using a timber which was lying by as a battering ram. It is narrated that it was done to the Invocation: "In the name of the Father" (bang) "and of the Son" (bang) "and of the Holy Ghost" (bang), and the door was driven in. . . . The Vestry took the matter into court and the court sustained the rector's right to enter his church and preach when he pleased.<sup>12</sup>

No two brothers could have left such varied impressions upon a parish than did the two Richmond brothers. There seems to have been only one way in which they were alike, and that is their energetic work on behalf of the Ministry of the Church. We have already seen that St. James' gradually outgrew the original "chapel of ease" idea; the Trinity grants were, in part, designed to stimulate and support a year-round, comprehensive ministry to all people in upper Manhattan. Both of the Richmond brothers met the challenge implied in the Trinity grants, the one brother continuing what the other had begun.

James Richmond spoke German fluently, and this was important now that a large German colony lived in Yorkville. St. Timothy's Church was a direct result of the work done there. And there were other responsibilities to be met by the rector

<sup>11</sup> *Ibid.*, p. 263.

<sup>12</sup> *Ibid.*, p. 273.



of St. James' and St. Michael's, especially since St. Michael's Church had founded a parish school in Bloomingdale. Taken all together, the task was too much for one man, even though he did have assistants. In 1841, James Richmond asked for a leave of absence to travel in Europe. This was granted. William Richmond was then asked to take temporary charge of St. James' and St. Michael's. He decided that he could not manage St. James' along with his other responsibilities and therefore, at the departure of James Richmond, St. James' was left without any stated clergyman. Both churches had stipulated that they would consider the rectorates vacant if James Richmond had not returned by Easter of 1842. He did return to New York before Easter but never appeared to take the services in his churches. The Vestry of St. Michael's waited until June and then declared the rectorate vacant. But St. James', not in as strong a position as St. Michael's, waited until July before writing to Mr. Richmond, asking for his written resignation. The reply they received is probably one of the strangest letters ever written in the American Church, for James Richmond wrote:

If St. Michael's Vestry is satisfied that I have resigned that Church, I presume there is nothing to prevent you also considering me as no longer your Rector. I certainly cannot possibly object to your proceeding to the choice of another Rector. My having silently withdrawn thus long must prove the little desire or intention I have of returning or resuming my duties. If out of the amount now due me you should be disposed to remunerate the Gentleman who has officiated for me, I beg you will accept the remainder as a donation from me to the church.<sup>13</sup>

So ended the third rectorate, that of James Cook Richmond. It was also the end of the first period of St. James' history. For almost thirty years the parishes of St. James' and St. Mi-

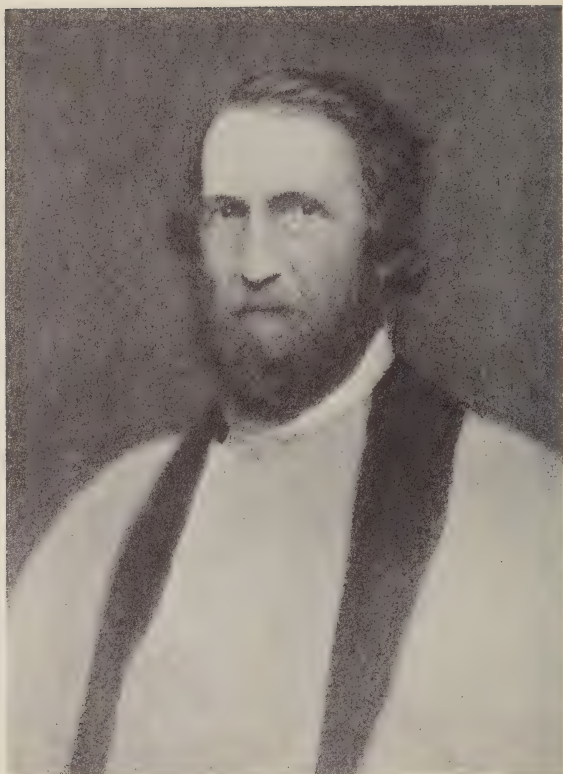
<sup>13</sup> Minutes of the Vestry of St. James' Church, September 2, 1842.



WILLIAM RICHMOND, SECOND RECTOR

Under his leadership St. James' extended its ministry throughout upper Manhattan.





JAMES COOK RICHMOND, THIRD RECTOR

He continued his brother's ministry to the poor then living in upper Manhattan.

chael's had shared the same rectors, but now the two churches were to go their independent ways. William Richmond had been recalled as the joint rector, but he was unable to accept the charge of St. James' in addition to his work at Zion Church. Therefore, for the first time in its history, the Vestry of St. James' found it necessary to find its own rector. This was for the best, because for too long the people of St. James' had depended upon the partial support of another parish in doing the work that it should henceforth do itself. With the Richmond brothers now engaged elsewhere, the St. James' Vestry was forced to seek its own solution to the problems and challenges that lay in the years ahead.

1842-1866

*Bishop of the Diocese*

Benjamin Treadwell  
Jonathan Mayhew Wainright  
Horatio Potter

*Rectors*

John Dowdney, Jr.  
Edwin Harwood  
Peter Schermerhorn Chauncey

WE CANNOT enter into a discussion of St. James' Church as it was in the middle years of the nineteenth century without some consideration of developments within the Episcopal Church at large. St. James' Church had been established during the days of the Church's renaissance in the City of New York, but this renaissance was not at first apparent in other parts of the country.

There are several factors which contributed to the growth, and the problems, of the Episcopal Church in the middle nineteenth century. However much St. James' itself remained unchanged, there was current a groundswell which affected the entire Anglican Communion, both in England and in the United States. The year 1833 is usually assigned as the beginning date of that movement, originating with the Oxford tracts, in which the Church on both sides of the Atlantic began to reevaluate its teaching and its worship. The immediate result of the "Tracts for the Times" was a rethinking of the role of the historic Church in an age which was increasingly concerned with secular ideals. Some of this rethinking was not new to American Churchmen, who long since had been forced to view the

Church as something separated from governmental inhibition. The Oxford Tractarians had to some degree been anticipated in this country by the early missionaries and, later, by such a man as John Henry Hobart, the third Bishop of New York. Bishop Hobart's episcopate is sometimes used to mark the end of one phase and the beginning of another in the life of the Episcopal Church. By the time of his death, in 1829, the Church was on the threshold of an exciting new era. Two main reasons may be given for this. First of all, the Church in America had by 1829 outlived the potent stigma which had, in the popular mind, represented the Episcopal Church as being a remnant of pre-Revolution colonialism and Tory reaction. A man like Hobart, known in every locality of New York State, proved that the Episcopal Church could thrive in the atmosphere of expansion and experiment so obvious in the new nation. There was about Hobart's character and labors something that commended him to popular esteem, no matter how much he may have been disliked in some quarters of the Church itself.

Secondly, there was within the Church that stimulation which began ostensibly with the Oxford Tracts. This Movement introduced anew, and yet with some originality, some of the oldest questions the Anglican Communion has known. With the questioning came controversy, and in the succeeding years the Church was to spend much energy in the struggle over "high" and "low" Churchmanship. But some would say that the controversy itself was stimulating, for it had elements which aroused wide interest in the Episcopal Church.

There is a third factor which underlies the rapid advances made by the Episcopal Church in the 1830-1860 period, a factor which went hand-in-hand with the Oxford Movement—the Romantic Revival. Certainly, a Church which championed historic usage and ancient words, and which could easily

adopt the new fashion for the "Gothic," was a Church which would be in step with the spirit of the times as that spirit manifested itself in art, literature, music, and architecture. The times were favorable to great growth, and on the whole the Episcopal Church in America made vast gains during this period.

Any parish is involved in the fortunes of the Church at large, and whatever thinking and doing takes place on the national scale will, sooner or later, be felt in the smallest of parishes. St. James' was a small parish, in a part of Manhattan which had, it seemed in 1840, already passed through its good times. It is evident from reading the parish records that St. James' was not in the mainstream of New York's Church life. With the departure of the Reverend James C. Richmond in 1841, St. James' entered upon what seemed to be a dark and hopeless future. Some of the reasons for the obvious despair are plain. By the 1840's, most of the original families had given up their riverside homes in favor of sites far up the Hudson River, where the steamboats could now take them. The city was advancing northward. The grand houses that had lined the river banks disappeared; many land tracts were subdivided into lots for smaller houses. Bloomingdale and Yorkville and Manhattanville became parts of the larger city; even Hamilton Square was now just one more park of the city of New York.

The original church building remained in the midst of all the change. And, often, the loyalties of the original families remained with St. James' though their summer homes had been abandoned. With these changes, the parish settled into a quiet period—the sort of quiescence which often precedes extinction. There were still those perennial Vestry problems of heating the building adequately in the winter, of buying "carpets and matts," and of seeing to new coats of paint. The original "three-decker" pulpit remained, although the high church rec-

ommendations of Bishop Onderdonk would soon result in the installation of something approximating an Altar.

Throughout most of 1841 and 1842 there was no rector at St. James', and we do not know who officiated at services there. The decision to terminate the connection with St. Michael's had been caused by the mission work then being undertaken by that parish. In all probability, the congregation of St. James' was thoroughly discouraged, especially in the light of James Richmond's unique departure. There was no Annual Meeting of the parish in 1842. But in August of that year—the summer was always productive of industry on the part of St. James' Vestrymen—the Vestry elected the Reverend John Dowdney, Jr., as rector, at a salary of \$500 a year.

We know very little about John Dowdney's ministry at St. James', although his rectorate extended until 1847. He was born in England but prepared for Orders at the General Theological Seminary in New York. He was ordained by Bishop Onderdonk in 1833. Before coming to St. James', he had served parishes in Litchfield, Woodbury, and Bethlehem, Connecticut, was missionary at St. John's Church, Kingston, New York (1835-1838), rector of Trinity Church, Athens, New York (1839-1840), and rector of Trinity Church, Albany (1841). In late 1842 Mr. Dowdney became rector of St. James', having in the preceding months assisted at St. Mary's, Manhattanville. From the record, it would appear that Mr. Dowdney was not accustomed to remain in one place for very long. His subsequent career bears this out. Upon leaving St. James', he spent several years in Europe and then returned to the Diocese of New York, serving for three years as missionary in Cherry Valley. From 1856 until 1866 Mr. Dowdney resided in New York City, supplying vacancies there and in Connecticut. He died in England in 1867.



Mr. Dowdney's first parochial report to the diocese (1843) stated that there were twenty-eight communicants belonging to St. James' and that eleven persons had been recently confirmed there. In addition, he could account for twenty catechumens. The report for 1844 states:

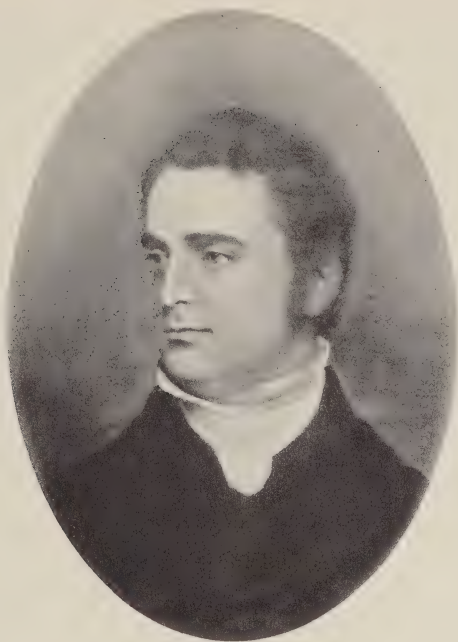
Absent several months in England. During that time exterior of the church painted; and the whole thoroughly repaired at the expense of a few generous and devoted persons. Gradual increase of attendance. All things considered, the prospects of the parish are encouraging.<sup>14</sup>

In those words, "all things considered," there is a sinister note. There were, undoubtedly, troubles between the rector and the congregation at St. James'. Perhaps part of the cause of the friction was that Mr. Dowdney preferred not to live in the neighborhood of St. James'. As a matter of fact, he seems to have preferred being in Europe as much as possible. He was given a prolonged leave of absence to travel abroad in 1843, and several years later Mr. Dowdney also appeared to be absent from the country. He supplied the services of some other clergymen during these times, but the Vestry grew impatient at his non-residence. In 1844 Mr. Dowdney was "required to fix his residence in the parish." This restriction proved to be too much for the rector: at Eastertide, 1847, Mr. Dowdney resigned and went to Europe again.

During the last several years of Mr. Dowdney's rectorate, he made no reports to the Diocesan Convention, but from the Vestry Minutes we do know of one interesting development. In 1846 there was, again, a subscription to raise money for an organ. Apparently the effort failed, and the next year we read that an Erben organ was rented for \$75 a year. The installation fee was \$12.

<sup>14</sup> *Journal of the Diocese of New York*, 1844.





EDWIN HARWOOD, FIFTH RECTOR

He closed a brief ministry at St. James' to become the first rector of the then new Church of the Incarnation.



PETER SCHERMERHORN CHAUNCEY, SIXTH RECTOR

He was the last rector to spend his whole ministry at St. James' in the Hamilton Square church. He died in 1866.

Inasmuch as the parish was in poor numerical and financial condition at Mr. Dowdney's departure, it is surprising that almost immediately a successor was found—and at a salary increased to \$600 a year. The fifth rector of St. James' was the Reverend Edwin Harwood, "of Westchester County."

Mr. Harwood had been ordained by Bishop Onderdonk in 1844 and had served in several parishes before becoming rector of St. James'. He remained only three years at St. James', but it appears that in this time a successful transition took place between the problems of the past and the possibilities that lay ahead. First of all, it was necessary to attend once again to the repairs of the building. These included new carpeting and "a shade to the large window, and cushions for the chancel." The Erben organ was rented, and the first organist appointed, at a salary of \$75 a year for two services every Sunday. In 1848 the rector's salary was increased to \$800.

In 1850 Mr. Harwood resigned to become the first rector of the Church of the Incarnation, then a mission of Grace Church. He remained only briefly at the Church of the Incarnation, being obliged by poor health to retire for some years from the active ministry. He eventually became a member of the faculty at the Berkeley Divinity School, then in Middletown, Connecticut. At his death, Mr. Harwood was rector of Trinity Church, New Haven. In their letter to Mr. Harwood upon the occasion of his resignation as rector, the Vestrymen of St. James' pay high tribute to his efforts on behalf of the parish and regret that the church did not in his time grow in strength commensurate with his diligent work.

Here again is an indication of the problems which then faced St. James' Church. It was a church in the wrong part of town. The northward advance of the city had deprived the parish of its early supporters, and yet St. James' had not been able to

commend itself to the newcomers. Although there had been sufficient financial means whereby repairs could be undertaken and the rector's salary increased, St. James' was continually unable, or unwilling, to meet the needs of the surrounding people. Not far from St. James' Church was "Seneca Village," in what is now upper Central Park, and that area seemed from all descriptions to have belied the promise that the immigrant saw in the New World. General Viele, in his *Memorial History of New York* relates how that area of the present Central Park was

for the most part a succession of stone quarries, interspersed with pestiferous swamps. The entire ground was the refuge of about five thousand squatters, dwelling in rude huts of their own construction, and living off the refuse of the city which they daily conveyed in small carts, chiefly drawn by dogs, from the lower part of the city, through Fifth Avenue (then a dirt road, running over hills and hollows). This refuse they divided among themselves and a hundred thousand domestic animals and fowls.

On the other side, and to the north of St. James' Church, there was the flourishing German colony. These people had taken the place of the Negroes who had lived there when St. James' had been established in 1810. During the rectorate of Mr. Harwood, the congregation of St. James' must have realized that the parish should again extend its ministry to these neighboring people, for the Vestry stipulated that whoever should succeed Mr. Harwood would be permitted to officiate in Yorkville during the winter months. Moreover, the rector's stipend was increased to \$1,200, with \$400 allowed for house rent.

Under these circumstances, the Reverend Peter Schermerhorn Chauncey accepted the call to be rector of St. James'. With his coming, and because of his long tenure, St. James' entered a period which led directly into its future prosperity.

By coincidence, Mr. Chauncey's name was the same as that of the first Warden of St. James', but the two men were not related. He was called to be rector in May of 1851, and for the rest of his life he guided St. James' through difficult times.

Several notable changes took place in Mr. Chauncey's first years at St. James'. An organ was finally purchased. Then, in 1852, the old pulpit and desk were removed. New stoves were installed the next year, with new chimneys. At the same time, a large silver flagon was given to the parish by George Jones. This, together with the other Communion silver, was stored at the home of the Junior Warden.

In 1835 something else occurred which is of slight historic note to us but must have been very serious to the people of St. James' at the time. A group of the St. James' congregation established a parish known as the Church of the Redeemer, in 85th Street between Second and Third Avenues. Several of the founders of this church had been Vestrymen at St. James', and possibly through their influence, St. James' Vestry had, in a moment of unthinking generosity, given the Church of the Redeemer title to two of the four downtown properties. These lots had always been the source of substantial income to St. James', but the founders of the Church of the Redeemer seem to have felt that the assets of St. James' should be shared between the two parishes. There is, incidentally, considerable evidence to prove that this new parish was, in part, a low church reaction to Mr. Chauncey's innovations. Since this was the era when animosities between schools of Churchmanship ran high, the ensuing attempts of St. James' to regain its properties was the cause of a bitter litigation. Finally, St. James' recovered the two downtown lots it had so hastily given away—as well as the Vestry books which had summarily been carried off by the treasurer of the new church. The whole matter

was ended by 1855, but St. James' was left in such poor financial condition that the rector's salary was far in arrears, and the parish was forced to appeal once more to Trinity Church for aid.

The appeal to Trinity was unsuccessful. Perhaps wisely, the mother of New York parishes refused to help St. James' at this juncture. It may be that the Trinity Corporation felt that it was time for St. James' to begin to consider seriously and effectively its future in a rapidly changing locality. From the records, it would appear that Trinity made its point clear enough for the St. James' Vestry to take stock of itself. Henceforth, the Vestry met monthly instead of semiannually. Furthermore, the rector's salary—when it could be paid—was increased. (We do not know where the Vestry expected to find the additional income to produce a stipend of \$1,500.) Whatever the full particulars, we may be certain that those three years immediately preceding the opening of the Civil War were the years in which the fortunes of St. James' took a turn for the better. Once again St. James' assumed a concern for unchurched people in the neighborhood; in 1860 a "mission room" was opened in Yorkville. The original St. James' Baptismal Font was later moved there.

So it happened that immediately following its darkest days, St. James' began to see a new day dawning. It might be said that from 1860 until our own year, the history of the parish has been a history of development from one responsibility to another, the meeting of one dramatic challenge after another. The reasons for the rapid change of St. James' in the last years of the 1850's are partially obscure, partially quite plain. It is certain that farsighted people recognized as early as then that the future growth of New York City would be favorable to St. James'. Moreover, in the years that lay ahead, St. James'



would have as its rectors and lay leaders people of patience, courage, and ability. But, beneath all this, there remains that mystic moment, sometime in the year 1857, when the rector and Vestry of St. James' turned their minds toward expending their energies in a wholehearted manner for the future of St. James' Church.

A yearbook of Episcopal churches in New York City at this time reveals interesting facts about St. James'. The rector, Mr. Chauncey, lived at 29 West 31st Street. Winter services in the church were held at 10:00 A.M. and 3:00 P.M.; in the summer the afternoon service was scheduled for 5:30 P.M. Holy Communion was celebrated on the first Sunday of the month, and on the same day there was "Public Catechising." The only offering was taken up on the first Sunday of the month, the bulk of parish revenue accruing from rentals of the downtown property and pew rents. Nineteen persons were confirmed in St. James' in 1859. The nearest Episcopal Churches at that time were the Church of the Good Shepherd in East 54th Street and the Church of the Redeemer in Yorkville. Later the Church of the Holy Sepulchre was established in East 74th Street. All of these parishes have disappeared. Across town, there was the new Church of All Angels at 11th Avenue and 81st Street and St. Michael's in 99th Street. As time passed, other parishes built churches in the Lenox Hill area, remaining there for a time before moving elsewhere.

So impressive was the promise of St. James' that only two months after the close of the Civil War Mr. Chauncey spoke to the Vestry about the need for a new church building "as the present edifice was entirely inadequate to the wants of the congregation." The Vestry concurred with the rector, and a committee was formed to search for a new site on which to build another church. The committee restricted themselves to

that area between 62nd and 73rd Streets, and east of Fourth Avenue. While this committee looked for new property, the Vestry sought to have a sure title to the Hamilton Square land on which the church had always stood, so as to obtain a full price for that property when it was sold. St. James' had never received title to this site and now, sixty-five years after its use had been granted the founders of the parish, it was necessary to validate the right of the parish to that land. The Vestry finally obtained the desired title and was thereafter in a position to sell the land at an advantageous price. At the same time, the Vestry purchased four lots on the northwest corner of Madison Avenue and 69th Street.

During these negotiations, Dr. Chauncey died. His funeral was held in old St. Bartholomew's Church, and the St. James' Vestry attended "with the usual insignia of grief on the left arm." A Vestry resolution provided that St. James' Church was to be "suitably draped in the emblems of mourning until their removal shall be ordered by the Vestry."

Also during this time, the church and its site on Hamilton Square were sold, the buyer being the City of New York, which had originally granted the land to St. James'. By arrangement, the parish was permitted to use the church building until its new church was ready for occupancy. And the Vestry had carefully stipulated that the old bell would be taken with the congregation when St. James' no longer used the Hamilton Square Church. This bell has been preserved through the years and is still owned by St. James'.

1867-1895

*Bishops of the Diocese*

Horatio Potter  
Henry Codman Potter

*Rector*

Cornelius Bishop Smith

DR. CHAUNCEY had been a beloved figure in the Church in New York as well as in his parish of St. James'. He had quietly administered St. James' and under his guidance there had been growth in the parish. At his death the church stood poised for the rapid developments which were to follow. The congregation had been preparing to build a new church, but now with the death of Dr. Chauncey the Vestry's first task was to find a new rector.

It so happened that in late 1865 the Reverend Cornelius Bishop Smith had resigned his parish in Lowell, Massachusetts, and had come to live in New York. The Vestry of St. James' asked him to take charge of the services in the vacant church, and on the 17th of February, 1867, Mr. Smith (who was later awarded an Honorary Doctorate by Trinity College) held his first service in St. James'. The Wardens at this time were Montgomery A. Kellogg and Samuel Jandon. The Vestrymen were E. Ellery Anderson, John C. Haviland, Watson J. Hildreth, C. W. Hull, John H. Riker, Thomas Rutter, and William Rutter. These gentlemen, on February 18, 1867, met at Mr. Riker's office in Nassau Street and held one of the most important Vestry meetings in the history of St. James' Church. The importance of the meeting is attested by the fact that, contrary

to the usual practice, all Wardens and Vestrymen were present. The treasurer, Mr. Riker, reported that the appointed committee had purchased, for \$38,000, four lots on the corner of Madison Avenue and 69th Street. It was also reported that \$26,000 had been received from the city for the old church and its site, and this money had been applied to the cost of the new lots. This meant that the rectorless parish owed \$12,000 for its new property—in addition to the large sum which the treasurer had advanced from his own pocket. This Vestry meeting ratified the committee transactions, requested Mr. Smith to take charge of the services in St. James' until the following Sunday after Easter, and decided to speak to the City Comptroller once again, just to assure the parish the use of the church building it had sold. Once the formalities of the meeting were done, we can well imagine that the clergyman who had on the previous day held his first service in St. James' was thoroughly discussed by the men present.

Mr. Smith continued in charge of the parish until April 30th. Then he was called to be its rector. He had served as *locum tenens* since February, and the reason for the Vestry's hesitation to extend the call seems to have been that parish funds would not permit his being engaged at the same stipend as that received by Dr. Chauncey. No other man seems to have been considered for the rectorate, and finally the Vestry decided to proceed with the call of Mr. Smith. On May 5th Mr. Smith accepted the call to come to St. James', ending his letter of acceptance with the words

the first request that I have to make of you is one which I know you will not refuse to grant, that as long as I labor among you, you will not cease to remember me in your prayers.

When Dr. Smith wrote these words, he could not have imagined the future that lay before him and St. James'. Surely

the prayers of the parish were abundantly answered in the years ahead. To few men is it given to see their leadership prosper as Dr. Smith saw his work at St. James' grow and develop. For twenty-eight years he was to be rector of St. James'. In that time the parish was to occupy three buildings and extend its work throughout the Lenox Hill and Yorkville area, laying the foundations for the parish that we know in the mid-twentieth century. When he became rector in 1867, the congregation worshipped in a building it no longer owned; when he resigned, its church building was one of the most remarkable in New York City. When he became rector, the parish was very small; when he gave over his work to others, its work included people of the entire area.

Dr. Smith attended Trinity College in Hartford and the General Theological Seminary. He was an assistant at Holy Trinity, Brooklyn, before going to Lowell, Massachusetts, where he was rector of St. John's Church. In 1867 he was called to be rector of St. James' with a stipend of \$2,000 a year. He remained the rector of St. James' until 1895, and thereafter served the parish occasionally, having been awarded the title Rector Emeritus. He died in 1913. A recent memorandum written by Dr. Smith's son, the Reverend Everett P. Smith, gives us a glimpse of this man who was for so long intimately connected with St. James':

When I remember my father first in the Chancel, he preached in a black scholar's gown with white Geneva bands, making the change in the Vestry Room during the singing of a hymn. He thought this avoided attracting attention to himself in the Chancel. . . . He wore a black stole until the general wearing of colored stoles by the clergy made black stoles noticeable; then he changed to simple colored ones. He disliked ornamentation when worn by the clergy. I never saw him wear his Doctor's Hood in the Chancel, as he considered it academic rather than ecclesiastical. He was independent and slow



to change the fashion of his dress. Following earlier fashions when gentlemen wore linen shirts with shirt buttons that were visible, he had his vest cut so as to show a stiff white bow tie and two small shirt studs down the front.

The first momentous task of the new rector was to see to all the plans involved in building the new church on the site purchased at Madison Avenue and 69th Street. It soon appeared that these four new lots were not satisfactory for the purposes of the parish. Whatever the reason, the Vestry abandoned the idea of using that site and decided instead to erect a temporary building. This decision had been reached in the same Vestry meeting that received Dr. Smith's acceptance of the rectorate; at that meeting a committee was appointed "to inquire into and report upon the propriety of selling the lots of the church on Madison Avenue, and also to inquire and report what lots East of 4th Avenue can be procured for a temporary site." It is rare that a Vestry will undertake to build a temporary church; perhaps this was a calculated gamble, based upon some evidence that the parish would grow to need a very large building such as could not in 1867 possibly be undertaken by St. James'. At any rate, negotiations with realtors and builders continued for some months. In March, 1869, the lots at the corner of Madison Avenue and 69th Street were sold for \$57,500 (at a profit of almost \$20,000), and two lots were purchased in 72nd Street for \$13,000. By June of 1869 the foundations of the new building had been laid and the masons' and carpenters' contracts had been given. The ladies of the parish had promised to carpet the new church with the proceeds of their fairs, the first recorded fairs to be held in the parish.

While the Vestrymen were considering the problems of building, at least two other matters came to their attention. The first was the problem of music in the services of the church.



A quartet had been hired for some years; however, soon after Dr. Smith became rector, the music allowance was reduced so as to afford only an organist, a soprano, and an alto.

The second problem is one that seems almost incidental to us of today but was paramount and perennial in any church of bygone times: the assessment and collection of pew rent. We are now accustomed to a systemized Every Member Canvass, or a subscription to a parish budget, and we are apt to forget that, in the past, parochial financial support came mainly from the rentals of pews. It was the custom for New York churches to appoint a pew committee, and this committee was expected to assess, levy, and collect the pew rents each year. It must have been a distasteful task: there is no wonder that a rector had a hard time keeping a pew committee. In 1868 St. James' tried an experiment already successful elsewhere. The sexton was hereafter to collect the pew rents, and for his trouble he would be allowed to keep five percent of the rentals. This made the sexton someone to be reckoned with, but at St. James' he never seems to have reached the exalted position of the traditional nineteenth-century sexton.

The new edifice of St. James' parish was first used on Christmas Day, 1869. It accommodated about five hundred people and was, therefore, much larger than the old building had been. It was designed by James Renwick, the architect of Grace Church, Calvary Church, and St. Patrick's Cathedral. In appearance, the second building of St. James' Church was more like that other creation by Mr. Renwick, the Smithsonian Institution.

In this church there was an apsidal chancel, with a Communion Table in its midst. There was no chancel choir and the quartet used a loft specially built for it. The quality of music in the second church seems to have varied. Two excerpts from the

Minutes of the Vestry bear this out. In early 1870 a new quartet was formed, the Vestry reserving "the right to change the tenor and basso until suited." The results of this new quartet do not seem to have come up to the Vestry's musical standards, for later that same year the entire quartet was discharged, and the Music Committee was "empowered to select a choir who can pronounce the English language perfectly." Throughout the succeeding year there were several attempts to provide for a mixed choir in the chancel, but in point of fact St. James' had no chancel choir until after the present church was built.

In the post-Civil War years there was much growth in the upper part of Manhattan, and therefore St. James' Church grew steadily. In the 1870's a Sunday School was organized. Dr. Smith took special care to see that the young people had a solid education within the walls of St. James'; a large basement room had been provided in the 72nd Street building, and the Sunday School made full use of it. During Lent, the rector held daily ten-minute services for children and adults on their way to school or office; this custom was continued throughout Dr. Smith's ministry at St. James'. Another teaching device used by Dr. Smith in the early days of the Sunday School was a method whereby the youngsters could learn the Books of the Bible; he composed a rhythmic mode of reciting the Books in order. There are still people in St. James' parish who remember the Biblical Books as learned in this manner. He was also something of a poet and composed hymns for the Sunday School at St. James' on special occasions. Another teaching device employed by Dr. Smith was the use of large wooden illuminated strips inscribed with Biblical texts appropriate to the various seasons. He would set these up in the nave of the church where they would remain until learned by the children—and adults. Many years later, Dr. Smith was to say that the Sunday School

had given him his greatest joy at St. James', that it was never a chore but an invigorating experience.

In 1876 a Sunday School was begun in the East Side, where the mission rooms had been organized some years before. As we shall see, this work would grow into St. James' Mission, and the final outcome would be Holy Trinity Church in 88th Street. Even in the initial stages, this work demanded full-time attention, and a clergyman was engaged in the 1870's to superintend the East Side mission. It was also in this time that a pledge and envelope system was instituted at St. James'. This means of parish support supplemented the always precarious practice of subscriptions.

As one reads through the original records of this era of the parish's history, the changes in the church and its neighborhood are plainly evident. When Dr. Smith later recalled the second church he said, "There we spent fifteen happy years, and were very prosperous." The records prove this statement. It must indeed have been a happy thing to see a weak parish grow, in a comparatively short time, into one of strength and relevant activity. As for the new prosperity of St. James', this was to be expected because of the growth of the neighborhood itself, the greater number of worshippers, and the increased income from the downtown properties. A treasurer's report for the year 1875 is as follows:

Receipts	
rents, 4 downtown lots	\$11,362
pew rents	2,786
monthly collections	1,039
	<hr/>
	\$15,187
General Expenditures	13,311
Mortgage	54,000

The principal of the mortgage was reduced year by year, and by the time the third, and present, church was built the mortgage threat on the 72nd Street building was negligible.

The second building had been built with the hope that in a short time a third and adequate church could be built. In the meantime, it was hoped that the parish would grow in number and affluence so as to justify the large church which some of the Vestry had, prematurely, wanted to build in 1867. In that year there had been plenty of available building space in the environs of Lenox Hill. But throughout the 1870's the vacant lots were gradually purchased by families who then proceeded to build identical brownstone houses on them. These brownstones, which, it has been said, covered the city like a rich chocolate sauce, soon became familiar to everyone living in New York. And then, the Presbyterian Hospital, turreted and thick-walled, rose on the southeast corner of Madison Avenue and 71st Street. The cost of building lots rose to unheard-of prices, and the Vestrymen of St. James' realized that if a new site were to be found in Lenox Hill there was no time to waste.

As early as 1879—only ten years after the second church had been built—a Vestry committee began to look for a new building site. Nothing seems to have been found until May of 1881, when the committee reported four possible locations. The most favored of these was the site on the northeast corner of Madison Avenue and 71st Street; this could be purchased for \$115,000. The other possible locations were the southeast corner of Madison Avenue and 70th Street, at a cost of \$70,000; the southeast corner of Madison Avenue and 73rd Street, \$73,000; and the northwest corner of Fourth (now Park) Avenue and 71st Street. The report was received with thanks, but nothing was done about buying any of the sites for almost two years. Finally,

on February 12, 1883, the Vestry decided upon the costliest of the reported properties, and purchased from Edward Tracy and James Russell the land on Madison Avenue at 71st Street. The new Building Committee was composed of the rector and Messrs. Thomas Rutter, Thomas P. Fowler, Walter Shriver, and Charles F. Clark. At the same time, the second church was sold to a private buyer for the sum of \$42,500. St. James' was to have the use of the building until its new church was completed and was to take the organ, gas fixtures, altar, font, lecterns, benches, bureaus, bookcases, carpets, cabinets, and pews, if needed.

In November of 1883, as the parish was about to embark upon the building of the third church, John H. Riker felt it best to resign the position of treasurer he had held for a long time. This gentleman had served the parish for over forty years and, as Dr. Smith said, had been in charge of the church's finances during the lean times "when money was hard to find." The memory of such devoted people fades; their true memorial in this world is the ongoing work they have left behind them. Well may we salute John H. Riker.

Robert H. Robertson was chosen as the architect of the third church. The preliminary drawings he submitted to the Building Committee envisioned a church that was indeed an ambitious undertaking.

We should spend a moment to consider this third edifice of St. James' parish, for it was almost unique in its time. The alterations of the 1920's thoroughly changed the interior of the 1884 building, and the original remains today only in the memory of a handful of people. The most unusual feature of the church was that its apsidal chancel was on the Madison Avenue side, and the main entrance was a doorway in 71st Street. There was also another entrance on Madison Avenue leading into a

vestibule where a stairway reached to a gallery room giving on to the chancel. The aim of the architect in placing the apse on Madison Avenue was that no nearby buildings would obstruct the sunlight of the chancel windows. The purpose of the gallery room was to provide "for the convenience of persons who, because of sorrow, or poverty, or infirmity, or for some other reason, might wish to attend services free of observation." The chancel had four doors, itself a rarity in those days: one led to a Sacristy, two were for the return of people to their pews from the Communion Rail, and another door, near the rector's stall, was where the sexton or someone else could appear if summoned during the service. There were no massive stone columns in the nave, for the architect wanted nothing to obscure a complete vista of the church's interior. Instead of the heavy columns we might expect in a Gothic style building, there were sturdy iron shafts, enclosed in wood, supporting the clerestory and side aisle roofs. Every block of the brownstone facing was fastened to the brick interior by a bar of iron.

In settling upon the arrangement of the chancel, the Vestry needed to solve the problem of the placement of the choir. Dr. Smith later related:

In our first two churches we had the old-fashioned loft kind of choir, with much good music. And the people were attached to it. But it wore no vestments; it was never in the chancel; and no place was provided for a chorus. And I foresaw that ere long, large choirs in the chancel would be called for by general desire. So I said to the church officers, "Will you let the architect plan a chancel of sufficient depth for such a choir; even if you do not yet know whether you shall ever want it?" They consented. And we opened the new church with both kinds of choirs, one of them in the organ loft. But soon, as in the case of Esau and Jacob, the elder became the servant of the younger, and ere long departed.<sup>15</sup>

<sup>15</sup> Smith, *Historical Sermon*, p. 21.



In April, 1884, Norcross Brothers were awarded the contract to build the church. The contract price was \$93,352, but excavating, plumbing, heating arrangements and decorating, the new Roosevelt organ, and other costs brought the anticipated total to more than \$125,000. This was, of course, in addition to the steep cost of the lots—\$115,000. Taken altogether, the cost of building the third St. James' would be more than \$250,000. This was a staggering figure for a parish which, twenty-five years before, had been unable to find the money wherewith to pay the rector his salary. In 1883 the annual receipts of St. James' totaled little more than \$24,000, and the Vestry found it necessary to borrow nearly \$200,000 to build the church. This loan was made possible by an act of the Trinity Corporation rescinding its long-standing prohibition against mortgaging the downtown property. A heavy mortgage was also placed on the new Madison Avenue land on which the church was being built. In his report to the Diocese of New York in 1884, Dr. Smith wrote:

During the year the parish has been building a new church at the corner of Madison Avenue and Seventy-first street. The walls were begun on All Saints Day. The corner-stone was laid by the Assistant Bishop on Easter Monday. There are to be sittings for nearly a thousand persons. The floor includes a large Sunday School room, also choir, library and guild rooms, and a tower room with arch opening into the chancel. It is expected that the first service will be held in December.<sup>16</sup>

The completion of the building was reported to the Convention the next year, as follows:

By God's blessing and by earnest work, the new Church and Parish Buildings at the corner of Madison Avenue and Seventy-first street, were ready for occupancy, the first service being held on

<sup>16</sup> *Journal of the Diocese of New York*, 1884, p. 195.

Christmas Day, 1884. The official opening by the Assistant Bishop of New York took place on January 21st, other bishops and many of the clergy taking part in the services.

Within the space of sixteen years the Parish has maintained its worship in the three church buildings which belong to its history, all of them standing on the hill on which it was founded. The present rector and some of his parishioners have taken the journey together from the quaint old church of 1810, with its willows and its shed, to the new church of 1869 and now, of 1884. The "latter house" has realized all expectations in its beauty, light, acoustics, convenience, and its blended effect of sanctuary and home.<sup>17</sup>

The new St. James' was one of the finest church buildings in New York City, but a number of years passed before the appointments of the church were acquired. The architect had provided suitable places for those stained-glass windows brought from the 72nd Street church. The first new stained-glass window made for the present church was given by Thomas P. Fowler. The Roosevelt organ had been installed for the opening services in the new church, and the new chancel choir was one of twelve boys and four men. From the outset, almost every pew in the church was rented, and the Vestry caused plates with the family names of the occupants to be fastened to each rented pew.

Simultaneously with the completion of the church, the parish began to issue each year the *St. James' Year Book*. From the pages of these *Year Books* we can see that the interests of the parish were not exclusively concerned with the building of a finer church. During the years preceding and following the erection of the third church, a number of parish organizations and funds were formed to assist the clergy in the expanding work of St. James'. There were, at Dr. Smith's retirement, three main funds: the Rector's Discretion Fund, the Sick Fund ("for

<sup>17</sup> *Journal of the Diocese of New York*, 1885, p. 202.

many sick poor who do not need to go to a Hospital, but who require just such help in medicine, or nourishment, or care, as this charity brings them”), and the Fresh Air Fund (used to provide summer vacations for underprivileged children). There was a Chancel Decoration Society, forerunner of the Altar Guild. The Employment Society gave work to needy women and produced garments and linens for St. Luke’s Hospital, the Children’s Fold, and the Woman’s Auxiliary. There was a branch of the Church Periodical Club, and a Junior Auxiliary; a Sewing School; the St. Ursula Society (which sent clothes and toys to needy children); the Good Fellowship Society (which included lessons in cooking, millinery—and calisthenics!), and a chapter of the King’s Daughters. There was a home economics class called The Kitchen Garden. In addition to these, there were two men’s organizations, the Brotherhood of St. Andrew and the Bishop Brooks Society. There was also the flourishing St. James’ Mission, conducted by men of the parish under the leadership of the Reverend Edward H. Cleveland. The Mission was incorporated in 1891, but work had been conducted in the East Side for many years before that, as we have seen. As early as 1871, Dr. Smith had reported to the Diocesan Convention:

Members of the parish have recently begun a missionary work among the poor of the neighborhood. Since Trinity Sunday, services have been held every Sunday evening in a store which has been rented as a Free Chapel, and a Sunday-school gathered, by the labors of a devoted lay missionary, Mr. T. J. Mackay.<sup>18</sup>

The enrollment of the Sunday School at St. James’ Church exceeded three hundred in the 1890’s. It was the custom of the Episcopal churches in those days to give a name to each class, and the Victorian taste chose such names as must have intrigued

<sup>18</sup> *Journal* of the Diocese of New York, 1871, p. 157.

the children. Some of the Sunday School classes at St. James' had names like the "Pearl Seekers," the "Peacemakers," the "King's Messengers," the "Olive Branches," the "Workers of the Vineyard," the "Children of Hope," the "Ernest Workers," "The Jewels," and the "Busy Bees."

We come now to the final events of Dr. Smith's rectorate at St. James'. It had been a full and rich ministry. The times and events were favorable to the sort of leadership Dr. Smith was able to give. When he had first become rector, in 1867, he found a small congregation worshipping in the little brown wooden church. The parish was then still beyond the main stream of New York City life. Before long, the urban community had surrounded the church and the congregation had outgrown both of its first two church buildings. Then the third church had been built, large enough for the congregation that came to it, but the responsibilities of St. James' in the less fashionable streets to the northeast were increasingly obvious. Dr. Smith had always regretted that more work was not being done there, though he could report with pride in 1892:

The work of St. James' Mission has been removed from the rented hall in Avenue A to No. 419 East 83rd Street, where a building has been temporarily adapted to the increasing work. At the time when the change was made in May, the Rev. E. H. Cleveland became minister in charge. Four services have been held weekly, and there have been daily meetings for the various organizations.<sup>19</sup>

It would seem that the building of two churches and the superintending of the parish's striking growth was accomplishment enough for any one rector. But Dr. Smith was yet to make his greatest contribution to St. James'. Though it meant his relinquishing the rectorate, the smooth union of St. James' and the Church of the Holy Trinity was largely due to the

<sup>19</sup> *Journal of the Diocese of New York*, 1892.

brilliant and wise direction given it by Dr. Smith. His selfless concern for the welfare of the Church and its work in the East Side is evident throughout the consolidation procedures.

Before we begin the story of the merger of St. James' and Holy Trinity, we should remember that the location of St. James', though at first remote from the city, was ultimately its strength. During the first one hundred years of St. James' history, many Episcopal churches had been established in the city of New York. Some remain in their original locations to this day, fitting their work to the neighborhood where they find themselves. Some parishes have left their original sites and followed the trend of residential building. Other parishes have disappeared.

The Church of the Holy Trinity was one of those churches which had been founded in a part of New York which was soon given over to commercial concerns. Holy Trinity was established in 1864; its foundation was due, in part, to the ecclesiastical troubles resulting from the Oxford Movement. But another reason for the beginnings of Holy Trinity was that its parent parish was attempting to provide a place of worship for its members who were then moving uptown. The older parish in this case was the old Church of the Mediator, and the rector there was the Reverend Stephen H. Tyng, Jr. Dr. Tyng reported to the Diocesan Convention in 1865:

A colony from this church, on the 4th day of April, 1864, founded the Church of the Holy Trinity, in the chapel of the Rutgers Institute, Fifth Avenue, between 41st and 42nd streets. The new parish is now incorporated, and engaged in the erection of a large and commodious edifice on the corner of Madison Avenue and 42nd Street.

Dr. Tyng was a low churchman, from a low church family. He not only encouraged the secession from the Church of the Mediator; he prompted it. And in the next year he became the



rector of the new parish. As rector there, he led the Church of the Holy Trinity into fields of widespread activity, for he intended to use some of his long-standing ideas in the new church, and in the beginning the times were auspicious for their development. A year after the Church of the Holy Trinity was founded, the new parish established five chapels throughout the city. Oddly, one of these was called the "Chapel of the Holy Trinity," and it was located in 84th Street; it pre-saged the later establishment of the Church of the Holy Trinity in 88th Street.

The missionary outreach of Holy Trinity did not end with these chapels. Dr. Tyng was a forerunner of what soon came to be called the "institutional parish," and he led in the organization of an orphanage and a training school for lay preachers called the House of the Evangelists. There were also dispensaries and infirmaries, a lodging house in the city and a convalescent home in the country. In a very brief time, the Church of the Holy Trinity was one of the prominent parishes in New York. It reflected Tyng's evangelical zeal, his energy and imagination. Students of the institutional parish and the Social Gospel would do well to peruse the record books of Holy Trinity throughout the years 1864-1885, for they will find there the story of pioneer work done at a time when such far-flung and diverse activities were merely dreams in many of the most advanced minds. The student will also find here the main reason for the collapse of so much of the early institutional parish work: it was built too closely and held too tightly in the mind of the leader. This was the case at Holy Trinity, but before the end of these great experiments old Holy Trinity had made a spectacular page in the history of the Church in New York.

During the course of its brief life, the old Church of the Holy Trinity occupied two buildings. The first was a low,



wooden structure built on the corner of Madison Avenue at 42nd Street. By 1873 the parish had grown so large that this building was razed to make way for a huge stone-and-brick structure, whose style was of the type appreciated more then than now. The designs in its brickwork caused it to be popularly known as "the Church of the Holy Oilcloth." Across the street was the old Grand Central Station, and before long hotels began to replace the private residences there.

Dr. Tyng remained the rector of Holy Trinity until 1881. His letter of resignation in that year indicates the turn of his mind. He writes, with apparent regret, that "our battles for principles are over," and states that "we are living in an era of ecclesiastical power"—a thrust at the Bishop of New York who he felt was dominated by a party other than Tyng's. However, he continues, "the Church of the Holy Trinity is recognized with largeness of sympathy and cooperation as an integral and important factor of the Protestant Episcopal Church." In the beginning, Dr. Tyng's institutional plans had met with apathy, but by 1880 they were now coming into their own; the great work of Dr. Rainsford at St. George's would soon prove their acceptance. Dr. Tyng closes his letter of resignation by noting that the past year had been one of unprecedented prosperity for the Church of the Holy Trinity; its debt had been reduced and the income in 1880 had produced a surplus. There were two thousand communicants, and attendance at the services was good. Even the capacity of the great building was taxed, so large were the crowds.

Despite this optimistic picture, all was not well at Holy Trinity. There seems to have been some trouble between Tyng and the Trustees of the church at the time of this resignation. This was probably caused by the increasing indebtedness brought upon the parish by the heavy mortgage on the new

church building and by the costs of the ambitious activities carried on by the chapels and their projects. Then, too, Dr. Tyng was continually fighting a battle of which many Episcopalians had grown tired: the battle against ceremonialism in the services of the church. He had, for instance, always insisted on the pulpit's being in the center of the chancel wall; in most Episcopal churches this arrangement had long since been succeeded by the traditional Altar and sanctuary. Soon after Dr. Tyng left the Church of the Holy Trinity, *The Churchman* (possibly with tongue in cheek) reported:

At Holy Trinity church it has been decided to have a vested choir and quite extensive changes, the plans for which have already been drawn, will soon be made in the chancel and choir of the church to accommodate it. The chancel floor will be lowered several feet, the large pulpit in the center of the steps will be removed, and a new one of brass, elaborately designed, will be put in.

A new and handsome wainscot will be put in the chancel, and the rail will be placed farther back, at the end of the chancel, instead of enclosing a space in the middle of it as at present. Stalls for the clergy will be placed at each side.<sup>20</sup>

It was left to Dr. Tyng's successors to reap the bitter harvest that so often follows brilliant beginnings. He was succeeded by the Reverend Dr. Wilbur L. Watkins, who had been rector of Christ Church, Baltimore. Dr. Watkins entered upon his ministry at Holy Trinity with ability and reason for hope of further greatness in the church and its chapels. But the tide moved against him and the Church of the Holy Trinity. The neighborhood of 42nd Street was becoming increasingly commercial. The parishioners were moving uptown and were beginning to attend other churches. There was a large debt on the church. Dr. Tyng had resigned at the high noon of the parish's prominence; the two rectors who followed him were forced to

<sup>20</sup> *The Churchman* (New York), May 7, 1882.

face dwindling congregations and mounting costs. Dr. Watkins resigned in 1887, to go to the Church of the Saviour in Philadelphia. He was succeeded by an Englishman, the Reverend E. Walpole Warren. Dr. Warren had commended himself to the parish by having held a powerful preaching mission there the previous year. His son still has the cablegram sent to Dr. Warren by the Trustees of the Church of the Holy Trinity asking him to be their rector. Dr. Warren had written on the cable the notation, "This might be worth looking in to."

Before the Trustees (as they were styled) of the Holy Trinity called Dr. Warren, an incident occurred which is interesting in the light of future history. A small, but vocal, minority at the Holy Trinity wanted to have Dr. Tyng recalled as rector; Dr. Tyng fully expected to reassume the rectorate. When the Trustees called Dr. Warren, Dr. Tyng steamed off for Europe, declaring to the press that upon his return he would establish an Episcopal church according to his standards. While in Europe, Dr. Tyng's supporters attempted to obtain the second edifice of St. James', then vacant. Bishop Potter discouraged this, and after some time the matter was closed.<sup>21</sup>

It is worth our while to compare the statistics of the Church of the Holy Trinity and St. James' as they appear in a record of 1885, ten years prior to the consolidation of the two parishes: <sup>22</sup>

	<i>St. James</i>	<i>Holy Trinity</i>
Baptisms	576 (in 18 years)	1,351 (in 21 years)
Confirmations	349 " " "	1,231 " " "
Communicants	350 in 1885	1,200 in 1885

The above table indicates that the Church of the Holy Trinity was a large and flourishing parish. But in the decade following

<sup>21</sup> *Vide* correspondence in the archives of St. James' Church.

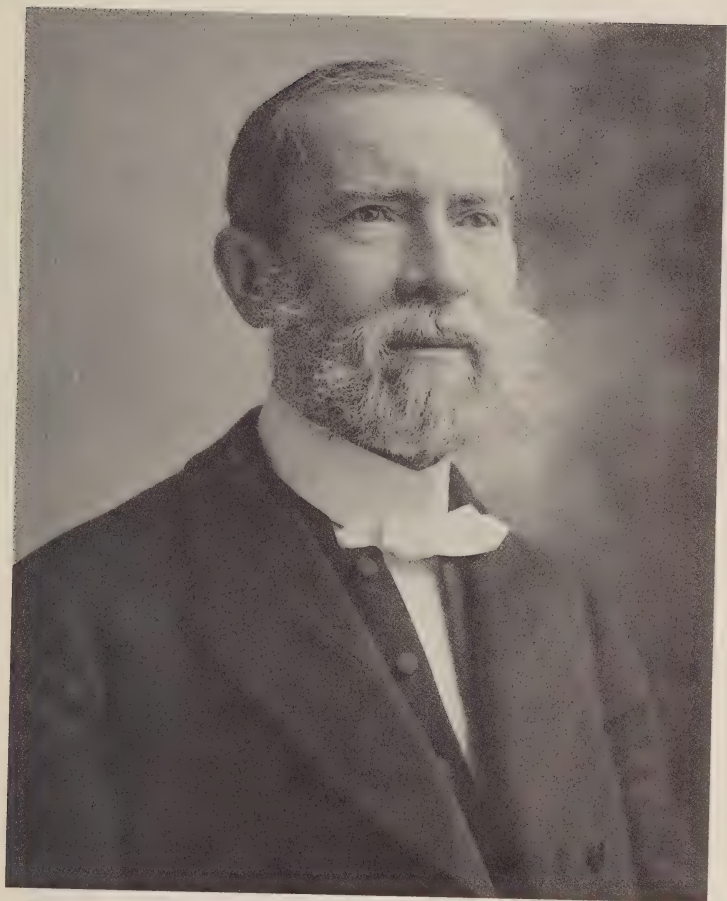
<sup>22</sup> James Grant Wilson, *Centennial History of the Diocese of New York* (New York, 1887), *passim*.

1885, there was a steady decline in its membership and income. On the other hand, St. James' Church, in its fine new building and in a growing and wealthy part of New York, made marked growth during the ten years before 1895.

In the early 1890's it was plain to the Trustees of the Church of the Holy Trinity that the great days were past. One by one the chapels closed because the mother church could not support them. The future looked dark because of the church's debt and because of the changed neighborhood. The rector was a strong preacher, and the parish itself had the additional merit of a tradition of ministering to the whole man. Its property was valuable, and the proceeds from its sale could, after debts were paid, be used to do the Church's work elsewhere in the city. Clearly, the Church of the Holy Trinity had something to offer, and we may reasonably conjecture that each Trustee was eager to find a way whereby Holy Trinity could solve its problems and, at the same time, continue to make a contribution to the Church at large.

The beginnings of the answer they sought may be traced to a conversation between Thomas P. Fowler, a Vestryman at St. James', and Augustus F. Holley, a Trustee of the Church of the Holy Trinity. In the archives of St. James' Church there is a sheaf of letters that were exchanged by Mr. Fowler and Mr. Holley, Bishop Potter, and Dr. Smith. These letters tell the story of the first movements toward eventual merger.

Early in November of 1893, two years before the actual merger took place, Mr. Fowler remarked to Mr. Holley half seriously that it might be of advantage to Holy Trinity and St. James', to "unite." As Mr. Fowler turned this thought in his mind, the idea became more and more appealing. He knew the situation of St. James' was a superior one, but that work



CORNELIUS BISHOP SMITH, SEVENTH RECTOR (1867-1895)

Under him the second and third buildings were erected,  
and the consolidation with the Church of the Holy  
Trinity was accomplished.





THE SECOND EDIFICE OF ST. JAMES' CHURCH

Built in 1869 after plans by James Renwick, it soon became too small for the congregation, and in 1884 it was sold. It was never consecrated.



to be done was greater than St. James' could then undertake. There was vacant property adjoining the church in 71st Street where additional parish buildings could be erected. Despite the large mortgage on St. James' Church, the future looked reasonably good, particularly since those blessed downtown lots brought in a handsome income every year. Mr. Fowler urged Mr. Holley to "discuss this subject with some of the members of your Vestry, quietly, and if not received with favor, nothing more need be said about it."<sup>23</sup>

Mr. Fowler also wrote to his rector, Dr. Smith, and laid the possibility before him. He pointed out that a union would mean that work on the East Side, so much in Dr. Smith's mind, could be pushed forward. Dr. Smith's reply, dated November 22, 1893, deserves full quotation:

Dear Mr. Fowler:

The subject of your letter is a large one and should be carefully considered. I approve of your bringing it before the Vestry.

As I look at the matter tonight, I think I should favor the uniting of the two parishes, under one condition: namely, that half of the proceeds of the sale of Holy Trinity should be devoted to the building and endowment of a free church among the poor: and the other half devoted to paying off our debt and adding an endowment.

I think the church among the poor should, itself, be a parish called either Holy Trinity or St. James', according to which name our present building would have after the union, i.e., as the new church would be one St. James' Parish and one Holy Trinity Parish.

It seems to me that Bishop Potter would greatly regret to have the large value of the 42nd Street property used simply to make one rich church for rich people, with rented pews, but that he would favor the equal division which I have suggested.

Yours heartily,

Cornelius B. Smith

<sup>23</sup> *Vide* correspondence in the archives of St. James' Church.

The rector of Holy Trinity, Dr. Warren, was apprized of what was in the air, and a committee of Holy Trinity Trustees was appointed to confer with a similar committee from St. James'. Bishop Potter, also, was advised of the discussions, and his recommendations were asked. The good bishop was on board ship returning from a European trip when he replied to Mr. Fowler's request for counsel and, aware that the handwriting in his letter was irregular, he at one point breaks off to say in parentheses, "It may be pertinent to remark that I am as sober as is becoming, but the ship rolls a good deal." Bishop Potter agreed to meet with the committees from both churches to confer about the possibilities of their union, but when the conference was held even the sage bishop could not avoid a deadlock. There was, however, some agreement between both parties. All of the men felt, for instance, that, if the Holy Trinity property was sold, the proceeds should be used to liquidate the mortgage on St. James' and the remainder of the money used to build "a large mission church" somewhere on the East Side. But there was disagreement over the name of the consolidated church, and the Vestry of St. James' would not accede to Holy Trinity's proposal that Dr. Warren should become rector of the united parish. Both committees parted with the understanding that further discussions might take place in the future.

Thus far, the entire affair had been in the hands of the two committees, acting with the permission and counsel of Bishop Potter. Now a third party enters the story: Miss Serena Rhineland. Dr. Smith's daughter, Mrs. Lincoln Cromwell, recalls the events which followed:

The Rhineland family owned a country place until New York City, extending northwards, demanded its right to cut streets through the property. As the land was sold for houses, Miss Serena Rhine-

lander insisted on saving a section for religious work where she could build a church, a rectory, and a parish house with grass and trees surrounding. It was partly completed when she approached the Rector and Vestry of St. James' asking them to accept her gift of religious buildings, with the promise that St. James' would staff, supervise, and pay for their maintenance.

The vestry said positively, and very regretfully, that they could not afford to do this. So, Miss Rhinelanders consulted the bishop, and looked elsewhere. Soon after, Miss Rhinelanders returned. She said she could not find a parish to accept her religious buildings, and begged St. James' to reconsider her offer. At this, Dr. Smith communicated with the Vestry of the Church of the Holy Trinity, and asked them if they still wanted to join with St. James'. They said, "Yes." So, Dr. Smith answered that he would call a meeting of his Vestry and find a solution for their suggestion in the light of recent developments.

The St. James' Vestry did not want to reconsider, but Dr. Smith had studied the whole matter, and talked at length about the union that he believed would broaden the work of St. James'.<sup>24</sup>

Miss Rhinelanders was a communicant of the Church of the Ascension, but her family had owned the uptown land since 1793, and an uncle had been a Vestryman of St. James' in 1827. She had watched the growth of St. James' and knew of the work in the St. James' Mission on the East Side. It was understandable that she should make her appeal to St. James' and ask the parish to undertake the work she had begun in 88th Street. Miss Rhinelanders' original intention had been to build a church called "St. Christopher's," and, at the time that she came to the Vestry of St. James', she had already embarked upon building a parish house on the plot she reserved for Church work.

For their part, the Vestry of St. James' was wary of taking

<sup>24</sup> Mabel Smith Cromwell's memorandum, in the archives of St. James' Church.

on such an expensive work as Miss Rhinelanders had envisioned, but a large mission church was something of which Dr. Smith had always dreamed. Therefore, he was not willing to let the opportunity go by without full consideration, and he approached the Trustees of the Church of the Holy Trinity with new proposals. Let Dr. Smith himself relate this part of the story:

Whenever two parishes combine, each loses many parishioners. Some are wedded to the old neighborhoods, or to the old pastorates, and change is unwelcome to them. And it is better that one of the rectors should resign. It seemed to me only fair that if one of our parishes gave up its site, the other should give up its rector. So, I offered my resignation. My Vestry said, "No," and urged me to stay.

The Vestry of St. James' was loyal to Dr. Smith; he had been rector of the church for twenty-seven years and under his direction St. James' had begun to realize the potential so long promised. But Dr. Smith realized that, if Dr. Warren could become the rector of the consolidated parish, the way would be clear to develop the East Side work which Miss Rhinelanders' gift promised.

The final events came fast. A committee to consider the consolidation was reactivated in May, 1895, and in June an agreement was signed between the Vestry of St. James' and the Trustees of the Church of the Holy Trinity. Both parties covenanted to join parishes under the name "St. James' Church." The East Side mission then being built by Serena Rhinelanders was to be called the Church of the Holy Trinity, for Dr. Smith had persuaded Miss Rhinelanders to give up the name she had already chosen for that church. The rector of Holy Trinity, Dr. Warren, was to be the rector of St. James'; Dr. Smith was given the title Rector Emeritus. The Holy Trinity site was to be sold, and the proceeds used to liquidate the debt remaining

on St. James' and to endow the new Church of the Holy Trinity. The necessary episcopal and legal consents were obtained in October, and on the first day of November, 1895, the two parishes were united.

There seem to have been no difficulties after the consolidation had been effected. One Warden and four Vestrymen were retained from each of the merging parishes. The pews in St. James' were redistributed in an amicable way. From the legal point of view, both of the old churches had ceased to exist on the first of November, 1895. But the parishioners of the united parish knew that each was making its own contribution of distinctive traditions in forming the new St. James' Church.

One of the gifts of Holy Trinity was in the person of Stephen Baker. He had been Clerk of the Holy Trinity Trustees and was chosen one of the Vestrymen of the united parish. He remained an active and generous member of St. James' Church until his death in 1946. Through his long period of service he was one of the most influential churchmen of the Diocese of New York. He was also for many years president of the Board of Trustees of St. Luke's Hospital.

But, as Dr. Smith well knew, there would be losses, too. For him personally it was a sad thing to leave St. James', where he had been rector since 1867. Before we leave this gentleman who guided the parish for such a lengthy period, an anecdote related by his son should be included, for it illustrates Dr. Smith's ministry at St. James':

In the earlier St. James' Church, as well as in the 72nd Street, and at first in the present building, there were Communion tables in the apse, rather than an Altar, without Crosses standing on them. One day my father said to me that he thought the time had come when a Cross on the Communion table no longer meant to the congregation that it was a Roman Catholic Church. He thought it was the

symbol of Christianity and would like to have a Cross on the Communion table. He felt that a Cross was not something to quarrel about. He therefore decided to make an experiment during Lent, and had a wooden Cross made that I and my brother Clarence were asked to color with bronze paint and ornament with a design of wheat and grapes. This was hung on the wall of the apse just behind the Communion table. My father felt that, if there was no objection made to it during Lent, the Cross would remain. On the other hand, should there be objection, it could be taken down after Easter without discussion. The congregation liked the Cross behind the Communion table, and it remained there permanently.

After Dr. Smith's actual retirement as rector at St. James', he was called to serve his old parish on several occasions. When Dr. Warren died suddenly in 1903, Dr. Smith took charge of the church until a successor was found. Whenever Dr. Smith returned to the familiar chancel, people again noted that he read the Scriptures as if it were the only opportunity for spreading their message, and—as someone has recalled—"the way he pronounced the benediction was a veritable blessing."

Dr. Smith died in 1913. The Vestry of St. James' erected a bronze tablet to his memory, and one of his former parishioners insisted that this text should be included as a remembrance: "They that turn many to righteousness shall shine as the stars forever and ever."



## 1895-1932

### *Bishops of the Diocese*

Henry Godman Potter  
David Hummell Greer  
Charles Sumner Burch  
William Thomas Manning

### *Rectors*

E. Walpole Warren  
Frederick Courtney  
Frank Warfield Crowder

THE CONSOLIDATION of St. James' and the Church of the Holy Trinity had caused something of a sensation in the Church and the secular press. Much of this was due to the personality of Dr. Warren, the new rector, whom one New York newspaper called "the successful and popular rector of Holy Trinity since 1887."<sup>25</sup> Indeed, Dr. Warren was no stranger to newspaper readers. His sermons and public statements were frequently printed in headlines. His forthrightness made him a favorite with the newspaper reporters. Moreover, the public had good reason to remember Dr. Warren because of a controversy which raged when he first came to the United States.

A contract labor law of the time had forbidden the importation of foreign skilled laborers into the country. This law was not favorably received by a large number of intelligent persons. One man, John S. Kennedy, had good reason to dislike the law. He had hired an English gardener who, when it was discovered that he had come into the country under contract, was ordered by the courts to return to England. A short time

<sup>25</sup> New York Press, September 1, 1895.

later, Mr. Kennedy read in the papers that Dr. Warren was coming to America, under contract, to be the rector of Holy Trinity. Mr. Kennedy decided to test the legality of the contract labor law and charged the Trustees of the Church of the Holy Trinity with its violation. This episode of a well-known Presbyterian layman taking the officers of an Episcopal parish to court in an attempt to enjoin them from keeping their rector was enough to cause a prolonged public furor. At one point, the New York *Times* editorialized:

It seems clear that the emigration of a foreign clergyman to this country, under a call from an American parish, is a violation of the law, and we must applaud the purpose of Mr. Kennedy to enforce the law in a case where its enforcement will be a riotous travesty upon sense and justice. The law is no respecter of persons, and what is sauce for the agricultural and manufacturing goose must be sauce for the theological gander.<sup>26</sup>

Despite the cry that he was "imported labor" and under legal challenge, Dr. Warren began his ministry at Holy Trinity. Mr. Kennedy pressed the charge in the courts. A full-page newspaper cartoon carried the situation to its ultimate by portraying an immigration officer holding Dr. Warren back at the gangplank while an "English pugilist," an "anarchist," and a "bomb-thrower" were allowed to slip by. The suit against the Trustees of Holy Trinity was heard in the Circuit Court, they were found guilty and fined \$1,000, and Dr. Warren was ordered to return to England. The case was appealed, with Seth Low as defense lawyer, and the verdict was reversed because Dr. Warren was classified as a "public speaker." The final decision annoyed Dr. Warren more than anything else in the whole affair, for he had hoped to be the cause of the defeat of a law he regarded as unfair. Furthermore, he objected to

<sup>26</sup> New York *Times*, September 25, 1887.

this classification of public speaker, feeling that the Ministry is more than that.

With the exception of the slur on the Ministry, which he felt was represented in the final verdict of the Courts, Dr. Warren himself had little personal concern with the Kennedy suit, for it was aimed at the Trustees of the Holy Trinity in particular and the contract labor law in general. But the novelty of the case was enough to bring the name of Warren to the attention of New Yorkers. His effective preaching and leadership at Holy Trinity sustained the initial interest, and, when it was announced that Dr. Warren would be rector of the consolidated parish, people knew that his abilities would be given full scope. He entered into the new work with the vigor which had characterized his ministry in the 42nd Street church.

The first responsibilities of the new St. James' Vestry was the exploration of the Rhinelander gift and the sale of old Holy Trinity. In the process of preparing for the heavy work that lay ahead, several long-standing usages were altered. The first meeting of the Vestry ordered the purchase of a new Minutes book, thus retiring the old leather volume which had held the Minutes since 1814. The former St. James' corporate seal was adopted for the new parish, but the date of the Annual Meeting of the parish was set for the first Tuesday following Advent Sunday. In the future, there were to be nine Vestrymen as well as the two Wardens. The Church of the Holy Trinity had always used a set of By-laws, and in the winter of 1896 these were adapted by the new parish of St. James'. During that same winter of 1896, the Church of the Holy Trinity in 42nd Street was sold to Joseph Milbank for \$750,000. The proceeds of this sale were to be used to pay all existing debts of the consolidated parish and to build a parish house in 71st Street, and \$200,000 was to be transferred to the care of the diocesan trust funds as

an endowment for the new Holy Trinity envisioned by Miss Rhinelanders.

With the sale of Holy Trinity, the Vestry rented storage space for as many of the old church appointments as could be retrieved from the wreckers. As time went by, many of these furnishings of the old church were given to other parishes which had need for them. But the font, some stained-glass windows, and the iron fencing were installed at the Madison Avenue church.

Now that St. James' church building was free from debt, it could be consecrated, and Bishop Potter officiated at that service on January 31, 1897. This event, important in the life of any parish, went almost unnoticed in the press.

As we have seen, it had been the custom of the old St. James' Church to use a number of parochial organizations in order to carry out the charitable work of the parish. In 1897 a new plan was adopted under the name of the "Charity Fund." The purpose of this Fund, which was administered by the Vestry, was to support the continuing St. James' Mission, the Orphanage of the Holy Trinity, the Summer Home, the Employment Society, the Foreign and Domestic Missions of the Episcopal Church, the New York City Mission Society, St. Luke's Home, and the Hospital Society. Other charities were in time added to the list, while some, like the Holy Trinity Orphanage, were soon given up. All of these beneficiaries represented projects close to the hearts and minds of St. James' people, for they had been established by either St. James' or old Holy Trinity, or were recognized responsibilities of Church people at large.

We shall see that this widespread concern for philanthropic work has continued to the present day, but it would be well to remember at this point one parish project which no longer exists: the Summer Home. The Summer Home was begun by

Holy Trinity during the ministry of Dr. Watkins, and at the consolidation, when the remaining charities of Holy Trinity were transferred to St. James', the Summer Home was enthusiastically supported by the new parish. A house had been purchased in Norwalk, Connecticut, and for many years it was administered by Miss Mary Clifford, a former parishioner of the Church of the Holy Trinity. The purpose of the Summer Home was to provide a vacation in the country for people who ordinarily would not have been able to leave the city in the hot summer months. Miss Clifford's devotion to the purposes of the Home was infectious, and she was able to enlist the support of many people. The Vestry of St. James' kept the buildings in Norwalk in repair and underwrote the basic costs of the Summer Home, but it was Miss Clifford who saw to the smooth operation year after year.

In 1927 the Summer Home was closed, and the buildings were sold the next year. The Vestry used the money from the sale to provide a pension for Miss Clifford, and after her death the principal of this fund was eventually given to the Church of the Holy Trinity in 88th Street at its separation from St. James'. A friend of Miss Clifford's later commented:

I always like to think of how pleased Miss Clifford is to know that what she started on nothing but faith not only gave so much happiness and inspiration for so many years, but then was used for a purpose that would have completely satisfied her.<sup>27</sup>

It was for purposes like the Summer Home and the other responsibilities and interests of St. James' that the Charity Fund was begun in 1897. The parish does not administer its charitable expenses in this way now, but when the Fund was begun it had the merit of centralizing the burden of financial responsibility in one main treasury. By this means, the Vestry was

<sup>27</sup> Letter from Mrs. Eugene Stetson, in the parish archives.

aware of the needs of the organizations which were calling upon the parish for aid. There was probably one other reason why the parochial charities were unified in one large fund at this time, and that was the pressing need for engaging the people of St. James' in the work at the new Holy Trinity. Heretofore, various organizations had discharged the work involved in favorite projects; now there was one major project requiring the attentions of everyone. Miss Rhinelander had agreed to build the church, parish house, and clergy house in 88th Street; the conditions of her gift were that St. James' would endow and supervise the work done there.

This agreement was the culmination of all the plans which had been discussed in the previous five years. The actual building of the church was under way when Dr. Warren became rector; Miss Rhinelander had already seen to the erection of St. Christopher's House, and the clergy house would soon be built. Now that Miss Rhinelander had fulfilled her part of the agreement, St. James' assumed its own responsibilities. The Reverend James B. Chalmers was asked to be the first vicar of Holy Trinity. He was one of the clergy who had pioneered in the settlement work of Grace Church, downtown, when that parish—together with Calvary Church, St. Bartholomew's, St. George's, and the Church of the Incarnation—had attempted to meet the problems long associated with the East Side population. Mr. Chalmers was at first assisted by the Reverend D. V. Gwilym.

Dr. Warren's aim was to employ a number of women workers who had been trained in Hull House; he planned to broaden the work of Holy Trinity into full settlement-house scope. Accordingly, the old St. James' Mission house in 83rd Street was renovated and became a residence for the settlement



workers. The St. James' Mission was merged into the beginnings of Holy Trinity.

The church buildings which Miss Rhinelanders had planned and paid for were completed in 1899 and were consecrated on May 6th of that year. The architect of the buildings was J. Stewart Barney. Miss Rhinelanders had asked that no one place memorials in the church for a period of ten years, for she wanted to reserve many of the memorials for members of her family. Her last gift to the Church of the Holy Trinity was a three-manual Skinner organ. She died in 1914, leaving the Church in New York far stronger by her wise and imaginative benefactions.

A few more words will succinctly—albeit inadequately—summarize the history of Holy Trinity in 88th Street. Holy Trinity has been an independent parish since 1951, but for more than fifty years it was an integral part of St. James' Church. As such, its affairs were always administered by a special Vestry committee, working with the rector and the vicar of Holy Trinity. Dr. Chalmers remained the vicar until 1919, being succeeded in that year by the Reverend Samuel M. Dorrance. In 1926 the Reverend Dudley S. Stark, now bishop of Rochester, became vicar. He remained in charge of Holy Trinity until 1932, when he was succeeded by the Reverend William J. Dietrich. The last vicar of the Church of the Holy Trinity was the Reverend James A. Paul. He assumed the work there in 1940, and under his leadership it became increasingly plain that the Holy Trinity should become an independent parish. But that part of its history belongs to another chapter.

While the Vestrymen of St. James' were assuring the future of Holy Trinity, they were also considering the problems of

the mother church. One of these was the lack of space for the growing Sunday School. After long study, it was decided to purchase the land east of the church in 71st Street. School and office facilities were built there in 1897 with money reserved from the sale of the old Holy Trinity.

Throughout the last years of the old century, St. James' Church was enriched by a number of gifts and improvements. Some of these came from individual donors; others were purchased by order of the Vestry. Stained-glass windows were installed, and altar appointments were given. Unfortunately, we have no complete list of the gifts to St. James' Church in this period. Many of the appointments presented to the parish in the late nineteenth century were found to be not in harmony with the alterations directed by Ralph Adams Cram in the 1920's and were subsequently given to other churches. A list, as complete as any ever can be, will be found in Appendix II.

Two of the material improvements in the church considered by the Vestry at the turn of the century were the aisle floors of the church and the possibility of introducing electric lights in the nave. The aisles had been covered with carpeting, but in 1899 the Vestry underwrote the tiling of the aisles and the chancel. The electrical work was fully considered, but was deferred; there were to be no electric lights in the nave until 1907.

There was one other concern regarding the fabric of the church: the unfinished tower. When the church was built, in 1884, it was hoped that the tower could be built soon afterward. The architect, Robert H. Robertson, had designed a very tall decorated tower, but its cost was more than St. James' could then undertake. Therefore, only the base was completed in 1884, and its obvious need of an architectural terminal was a constant anxiety to a congregation proud of its church's interior. The matter of finishing the tower was brought up again

and again, but there were always other, and more necessary, needs. In 1901, the Vestry authorized a Tower Fund and for a number of months people made contributions, with hopes that the tower would be completed in the next year. When Dr. Warren left for Europe in 1902, he was able to announce to the congregation that there was enough in the Tower Fund to do the necessary work.

Dr. Warren was never to return to see the tower project through to completion. In July, 1903, he died suddenly at Bad Gastein, Austria. His death was a shock to all Church people in New York. He had become well known in the country of his adoption, and his ministry at St. James' was just beginning to unfold his multiple gifts when he died. He had a vision for fulfilling the potentials he recognized in the Holy Trinity work, and his powerful preaching at St. James' had drawn people from all over the city.

In a sense, the old century closed for St. James' with Dr. Warren's death. He was a personal link between the old churches and the new. He had laid the foundations for the adventurous ministry of Holy Trinity in 88th Street, and, fortunately, he had put that work in the capable hands of Dr. Chalmers. Most of all, he had realized—as every rector of St. James' had realized—that the parish's concern must reach out to all the people of Lenox Hill and the Upper East Side.

Dr. Warren had set the standard for great preaching at St. James', and his successor was to continue a tradition that was by now expected of the parish. In November of 1903, following an interim in which Dr. Smith took the services of the parish, the Vestry called the Right Reverend Frederick Courtney to be the rector of St. James'. If ever there was an ecclesiastical *coup d'état* in New York, this was it. The St. James'-Holy Trinity experiment had been watched with interest, and no

little concern; three neighboring rectors had gone so far as to protest to the Standing Committee of the diocese about the consolidation. After the merger, Dr. Warren had become a prominent clergyman in the city. And then, in 1903, it was announced that the Bishop of Nova Scotia had accepted the rectorship of St. James' Church! This caused a general excitement—not only because Courtney was a bishop, but because he was very well known in New York. He had been the rector's assistant at St. Thomas' Church, and, while there,

Mr. Courtney's special charge became the Sunday afternoon service. Gifted with a melodious voice, a master of pure English, he was an unusually attractive preacher. And so it became the vogue among the socially privileged young people of New York to attend Evensong at St. Thomas'. Every seat in the church was occupied, and often crowds stood in the aisles and around the doors. This gracious and successful ministry continued until Easter, 1880, when Mr. Courtney left to become rector of St. James' Church, Chicago.<sup>28</sup>

It was—and is—unusual for a bishop to leave his see and take a parish in another diocese. For this reason, and because he was well remembered, Bishop Courtney's arrival in New York was awaited with interest. Like Dr. Warren, he was an Englishman by birth. He had served parishes in England and Scotland before coming to St. Thomas', New York City, where he remained for five years. After serving as rector of St. James', Chicago, for two years, Courtney was rector of St. Paul's, Boston. In 1888 he was consecrated Bishop of Nova Scotia and remained there until he came to St. James'. Mrs. Courtney's health could not tolerate the climate of Nova Scotia and, at the time the Vestry of St. James' was looking for a successor to Dr. Warren, Bishop Courtney had decided he must resign

<sup>28</sup> George A. DeMille, *St. Thomas' Church* (Austin, Texas, Church Historical Society, 1958), pp. 106-7.



THE THIRD EDIFICE OF ST. JAMES' CHURCH

AS ORIGINALLY BUILT IN 1884

Though subsequently altered, at the time of its erection it was considered one of the most imaginative of New York church plans in its early days.

Courtesy Museum of the City of New York



EDWARD WALPOLE WARREN, EIGHTH RECTOR (1895-1903)

He had been rector of the Church of the Holy Trinity before its consolidation with St. James'. His early death deprived the united parish of his capable leadership.

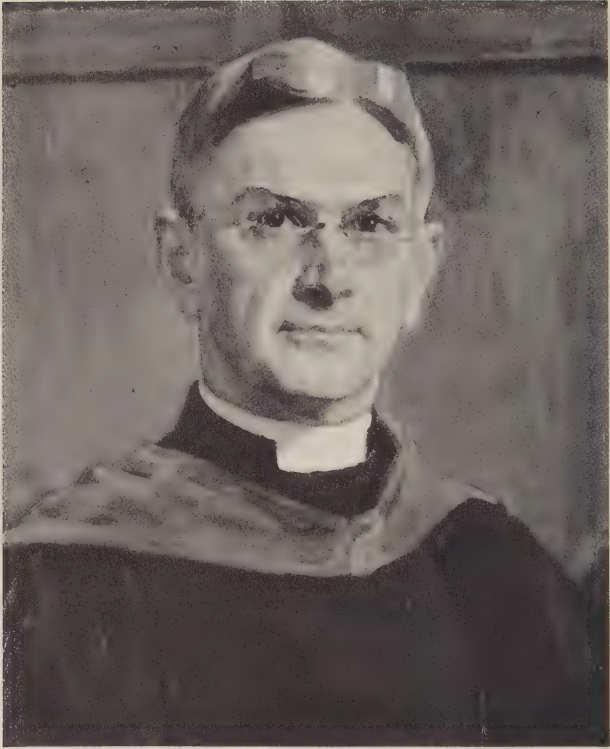




FREDERICK COURTNEY, NINTH RECTOR (1904-1915)

He had been the Bishop of Nova Scotia,  
and his powerful preaching attracted  
many people to St. James' Church.

Photo Walter Shaw



FRANK WARFIELD CROWDER, TENTH RECTOR (1916-1932)

During his rectorship the alterations of the church were made.

as bishop of Nova Scotia. The opportunity was grasped by the Vestry, and, in November, 1903, Bishop Courtney accepted their call. Quite possibly, in the evening of his life, he wanted to preach to New Yorkers once more, and there was no greater chance of doing so than the one that then lay before him. He was sixty-six years of age when he came to be rector of St. James'.

Bishop Courtney will be chiefly remembered at St. James' for his preaching. There was about this man something austere and yet compelling. When he came to St. James' he felt that the worshippers were not sufficiently impressed with the "beauty of holiness" and the possibilities of meditation before service. He therefore caused large signs reading SILENCE to be put in the entryways of the church. While preaching, he would often come to a sudden and lengthy pause, grip the rim of the pulpit, and, looking squarely at the congregation, lean far over and say, "What I mean is this. . . ." It was Bishop Courtney's custom to prepare the confirmation classes himself and then confirm the candidates. Perhaps the aging Bishop Potter was glad to be relieved of this duty, but as time went on the congregation of St. James' grew restive under this custom and asked for the regular episcopal Visitations.

St. James' had never owned a Rectory. In the early days, a house was rented somewhere in the neighborhood. Mr. Chauncey lived in 31st Street, and Dr. Smith had his own house on Park Avenue. Dr. Warren lived at 823 Park Avenue, and Bishop Courtney also lived on Park Avenue, farther uptown, in a house which also served as the parish office. Of course, parish administration in his era was far different than now, and what clerical work there was to be done was often managed in the offices of the various Vestrymen.

The rectorate of Bishop Courtney extended from 1904 to

1915, and it was a quiet period in the life of the parish insofar as momentous developments are concerned. This was largely because Bishop Courtney's predecessors had capably set forth the program of the two churches; but it was also because Bishop Courtney's ministry was primarily a preaching ministry. So effective was he in the pulpit that for several years there were only two unrented pews in the entire church; pew rentals then accounted for \$22,445 of the parish's income—a very large figure for those times.

In 1905, All Souls' Church, then on Madison Avenue at 66th Street, began conversations with the Vestrymen of St. James' with eventual merger in view. These talks proved abortive, and All Souls' moved elsewhere in the city. In 1907 a new organ was installed in St. James', built by the Hope-Jones Company; in that same year, electric lights were finally introduced into the nave of the church. Two years later, in 1909, the last of the wide-spread ventures of old Holy Trinity ended. It was the House of the Evangelists, a training place for lay preachers. Its assets were put into a special "Evangelical Fund" allocated for work at Holy Trinity. The principal of this fund, amounting to \$60,000, was used to repair the buildings of Holy Trinity when that church became an independent parish in 1951.

As had been true for many years, the downtown property gave rise to various problems. These lots were a steady source of income, but they were also a steady source of trouble to those Vestrymen assigned to their supervision. There had originally been four lots, the gift of Trinity Church when St. James' was established in 1810. In 1898 Number 81 Chambers Street had been sold, but the proceeds reverted to Trinity. St. James' retained the other three lots until recent years when, because of the cost of their upkeep and the poor return on investment, they too were sold. This time, St. James' was allowed

to keep the money received, and it was added to the general endowment of the parish. An interesting situation regarding these lots arose in 1912, when the Vestrymen of St. James' indignantly refused to allow the leasee of Number 94 Chambers Street to hold a liquor license.

In December, 1914, Bishop Courtney presented his resignation to the Vestry, but it was laid on the table until early the next year. After some discussion, he agreed to remain until a successor could be found and, in fact, he did not leave the rectorate until October of 1915. In their search for a new rector, the Vestry turned once again to the British Isles. They extended a call to the Reverend J. Stuart Holden of St. Paul's, Portman Square, London. Dr. Holden felt that he could not come to America because of the European situation in 1915. In a letter which reveals his conscientious attitude toward his own countrymen in their time of crisis, Dr. Holden thanked the Vestry of St. James' for their confidence in him, and said he would gladly have accepted their call were it not for the war. Several years later, Dr. Holden officiated at summer services in St. James'.

The Vestry then turned to Grace Church, Providence, Rhode Island, where the Reverend Frank Warfield Crowder was rector. Dr. Crowder had been a Methodist minister, but later studied for Episcopal Orders, and was ordained in 1901 by Bishop Potter. He was a graduate of Dickinson College and the University of Tübingen and had been rector of Christ Church, New Brighton, Staten Island, before becoming rector of Grace Church in 1910. In 1915 he accepted the call to be rector of St. James', where he remained until his death in 1932.

Dr. Crowder had the reputation of being a skilled administrator and a builder of churches. By 1915 both of these abilities were needed at St. James'. Tremendous growth in the nature of

parish administration in the first years of the century led people to expect some sort of parish office as a normal, praiseworthy part of parochial life in large churches. Moreover, there was a growing awareness at St. James' that the church buildings on the corner of Madison Avenue and 71st Street was not in keeping with the high standards attained in other city churches. The Victorian understanding of Gothic and Romanesque architecture had been discredited by subsequent church building in New York. The significant work of Cram, Ferguson, and Goodhue in their designs for St. Bartholomew's and at St. Thomas' had matched—and, some say, surpassed—the earlier work of Richard Upjohn at Trinity and James Renwick at Grace Church. St. James' church building had been well built, and its interior planning had shown imagination, but it never fulfilled the purpose of imitating the French Gothic. Furthermore, there was general dissatisfaction with the main entrance being in 71st Street rather than where people thought it should be—on Madison Avenue. All of this is in anticipation of the story, but there is no doubt that these thoughts were harbored in the minds of the men who called “a builder of churches,” Frank Warfield Crowder, to be rector of St. James'.

It was not until 1922 that actual plans were sought for altering the church, but in the meantime two events took place which showed the possibilities of building a new church or altering the old. Since the congregation was growing larger, more nave space was needed. In 1919 the Vestry had considered enlarging the church, but this possibility was forgotten for the time being. The next year, the Church of the Heavenly Rest informally proposed a plan of uniting with the congregation of St. James' and building of a new church in another location on Lenox Hill. A Vestry committee met with a similar committee from the Church of the Heavenly Rest, but no satisfac-



tory agreement was reached, and the Church of the Heavenly Rest decided to move elsewhere. Also in 1920, the opportunity arose for St. James' to purchase a house at 865 Madison Avenue. Dr. Crowder reminded the congregation that this was a rare chance and that the parish would probably never again have a similar offer. Therefore the house was purchased for \$72,500 and was renovated, thus forming what was known as "St. James' House." An old brownstone, exactly like the hundreds of others in the neighborhood, it served St. James' as a parish house until the present parish building was provided years later.

It was in 1922 that the beginnings were made in the venture of rebuilding St. James' Church. No serious thought seems to have been given to the razing of the 1884 building as it was structurally excellent and of adequate proportions. There was a sentimental attachment to the building, and the Vestry was at first careful to see that as much as possible of its architectural detail was preserved. But in obtaining the services of Ralph Adams Cram as their architect, the Vestry soon knew that the church would be radically altered.

What Dr. Cram proposed was a thorough rebuilding, using only the floor, walls, and roof of the old church. He provided a new, large chancel at the east end where the Sunday School building of 1897 had been; that building was to be entirely destroyed. The principal entrance to the rebuilt church would be on Madison Avenue; the old apse was to be removed. The side walls were to be raised and the aisle roofs made nearly flat. The lancet windows were to be extended higher. On either side of the chancel there would be rooms for general parish work: sacristies, offices, and classrooms. A north transept would give room for a chapel and add to the seating capacity of the church. The old gallery was, of course, to be removed and a new one built at the west end of the church, over a new

narthex. There was to be a Baptistry, and the old pillars—purposely made slender in 1884 to afford a clear view—would be filled out so as to give the solid effect Gothic architecture demands. After these extensive alterations, the church would be able to seat 1,135 people. Plans were devised whereby the building could be used for worship during most of the alteration period; in the event of complications, the Presbyterian Hospital had offered their assembly rooms for services. On the 6th of February, 1923, Dr. Cram's drawings were accepted by the Vestry.

The Building Committee consisted of the rector, Stephen Baker, Charles S. Haight, Edmund L. Baylies, and Eugene H. Outerbridge. To Mr. Haight, then Junior Warden, fell the major responsibilities of explaining the plans to the congregation. Mr. Haight had been chairman of St. James' part in the recent Nation-wide Campaign, and now he went before the congregation and made an earnest appeal for their support in what he called "the rebuilding of our temple." His efforts bore fruit. The sum of \$389,223 was raised on the first appeal; a further drive made the entire work possible.

So it was that the St. James' Church that we now know was built. Within the original strong walls, an entirely new church had been arranged. The congregation could not help but notice that some extraordinarily large gifts had enabled the church to be made strikingly beautiful when worship was resumed there at Christmas, 1924. The great rose window had been given by Mrs. Clarence M. Hyde. The chapel, given in memory of Dr. Warren by his widow, was complete. Other significant gifts added to the beauty of the church, and the Vestry had commissioned the Austin Company to build a new organ. This was given by a group of parishioners, as was one of the lancet windows, in gratitude for the beauty of the rebuilt church.

As soon as the congregation had moved back into their new

church, they were once again reminded of that long-standing unsolved problem: the unfinished tower. Though funds were available for its completion in 1903, for some reason the work had never been done. The Tower Fund remained on the treasurer's books, but by the 1920's building costs had soared and much more money was required to do the work. A special fund drive brought \$40,000 with which to complete the tower, and the drawings of Dr. Cram were again accepted.

Let us recount the whole tower story at this point, rather than reintroduce it into the narrative later. In 1926-1927 the tower was finished according to modified designs by Dr. Cram. It was difficult to match the hue of the old stonework, and it was hoped that time would solve this matter. Unfortunately, the tower's stone not only never weathered to match the older facing of its base but—far worse—in time pieces of the newer tower began to fall to the sidewalk. Under these circumstances, it was apparent that the tower would have to be removed. In 1948 Mr. and Mrs. Dunlevy Milbank offered to give a spire to the church as a memorial to Mrs. Milbank's parents, Mr. and Mrs. Thomas P. Fowler, Sr. Thus, in 1950, the crumbling stone tower was removed, and the present spire was built. The architect was Richard A. Kimball, now director of the American Academy in Rome, Italy.

There was another addition to the fabric of St. James' in the 1920's: the great carved reredos behind the altar. For the two years after the church had been rebuilt there was a brocade dossal hanging on the east wall. The Cram and Ferguson firm had designed a Spanish rococo gilt and polychromed reredos, however, and in 1928 this was given in memory of three former rectors, Dr. Smith, Dr. Warren, and Bishop Courtney. Later, Dr. Crowder's name was added to those three names incised in the reredos. When the reredos was first set in place, a wave of disappointment went through the congregation because of

the golden glare which some considered garish. As time passed, the city air solved this problem, and today the reredos has a rich but dull patina such as only the New York atmosphere could provide.

Much of the old stained glass was not usable in the rebuilt church. Some was of a type not in harmony with the new church, and some of it was the wrong size because many of the old windows had been enlarged. As far as was possible, new places were found for these gifts in passageways and vestibules of the building. Others were given to churches where they could continue to fulfill the original intentions of their donors.

It was fortunate that these costly improvements were made in easier times, for after the depression of 1929, followed as it has been by years of war and inflated prices, the parish had to confine its financial expenditures to more necessary and pressing projects. This is not to say that the rebuilding of St. James' was a wasteful project; it was not. It was the effort of a congregation to make the house of the Lord as fittingly appointed as were their own homes. In so doing, they had obtained the services of the best men in the field and had supported the rebuilding efforts to the fullest extent.

Dr. Crowder died in September of 1932, at the age of sixty-four. It may be that at his Burial Services some of the men who had called him to be rector looked about them at the beautiful church and remembered that Dr. Crowder had been called "a builder of churches." He had not belied his reputation.

One other thing we should say here about Dr. Crowder's ministry at St. James': he was the beloved pastor of a united congregation of moderate size, ministering to a neighborly parish family in a manner which perhaps can never again be seen in New York City.

## 1933-1960

### *Bishops of the Diocese*

William T. Manning  
Charles K. Gilbert  
Horace W. B. Donegan

### *Rectors*

Horace W. B. Donegan  
Arthur Lee Kinsolving

VERY OFTEN, in the life of a parish, there is a time of quiet following a time of intense activity. One reason for this is that the activity itself is often publicized, whereas the normal day-by-day work is, by its nature, not a matter of publicity. There is the further reason that after strenuous building activities a parish will take time to coordinate its energies before launching into further noteworthy efforts. In those years following the extensive alterations at St. James' Church the nation entered the great depression. This necessarily meant a decrease in parochial spending. In the preceding decade, every year had seen an increase in parish income, in addition to the large sums of money required for the rebuilding. This year-by-year increase was halted in the years 1930-1934, but there was no serious cut-back in the work of the parish and in the obligations of St. James' to the National Council of the Episcopal Church.

Parish life is never accurately recorded in statistics or in the records of the Vestry. For a parish is, above all, a Christian family hearing the Word of God, applying that Word in individual lives, and worshipping the Giver of the Word. From this triad, so plain and yet so often mistaken, there springs the

Christian outreach which at St. James' had already expressed itself in the work at Holy Trinity and the full support of all obligations to the national Church. In late 1932, the Vestry was seeking for a rector who would marshall the resources of St. James' Church and bring to a high point the potential of a prominent city parish.

Dr. Crowder died in September, 1932. In the months that followed, there appears from the records to have been only one man considered by the Vestry—the Reverend Horace W. B. Donegan. He was the young rector of Christ Church, Baltimore (the same parish from which old Holy Trinity had called Dr. Watkins in 1881). Born in England, Mr. Donegan had studied at St. Stephen's College (now Bard) in Annandale, New York, at Oxford University, and at the Episcopal Theological School in Cambridge, Massachusetts. He was ordained in 1927 and had been an assistant at All Saints' Church, Worcester, Massachusetts before going to Baltimore in 1929.

The Vestrymen of St. James' set out to secure Mr. Donegan for the New York parish. Other parishes had also been interested in calling Mr. Donegan, and the people of Christ Church in Baltimore were well aware that they wouldn't have him as their rector for very long. One Sunday morning, a committee from St. James' visited Christ Church. The usher there, recognizing one of the committee during the Offertory, said to him in a voice audible enough to be heard anywhere in the church, "You're up to no good."

These men, however, were quite certain that Mr. Donegan would be good for St. James', and on March 1, 1933, the call was unanimously extended to him to be the eleventh rector of St. James'. The events of the following years fully justified the Vestry's choice of the young clergyman. Someone has expressed this in the words, "The complete rehabilitation of the



spiritual life of the parish under Donegan is terribly significant."

This significance was soon seen in several important areas of parish life: the services of the church, the Sunday School, the missionary giving of St. James', and the sustained attempt to bring the people of the parish more closely together.

First of all, the services. One of the new rector's first innovations was a service of Evensong, at eight o'clock every Sunday. In a sense, this was the revival of an old practice which had been neglected in all but the largest parishes. Until the automobile changed the character of the American Sunday, Evening Prayer had been a regularly scheduled service in every Episcopal church; it was as much a part of the Sunday routine as are the eight o'clock Holy Communion and the eleven o'clock Morning Prayer services. With the passage of time, however, Evensong had been omitted in one parish after another. Even the large city parishes found this to be a poorly attended service. The new rector of St. James', despite some discouraging predictions, reinstituted Evensong with vigor, and good response was immediately forthcoming. These popular services continued until the Second World War, when its restrictions and black-outs curtailed them. The four o'clock hour was then chosen, and St. James' continues to hold Evensong at that hour.

In Mr. Donegan's first year at St. James', the combined budget for the mother church and Holy Trinity was \$111,000. This was a steep amount for any parish to find in depression times, especially a parish which has no great endowment. Part of the Holy Trinity expenses were met by that church, and part of its income came from the Rhinelander Trust, held by the Diocesan Estates Fund. But the bulk of the budget had to be subscribed by the congregation of St. James', and the records make clear the fact that there was a remarkable increase

in giving as the 1930's wore on. Perhaps a partial reason for this is that the growing Sunday School awakened the interests of more people in the parish at large; a member of St. James' has aptly said that the Sunday School has been a good barometer of the health of the parish.

There had always been two Sunday Schools at St. James' for many years. One of Mr. Donegan's first acts was to combine the two, thus giving full attention to one large school, in which the best teachers could be utilized. After this change was made, the Sunday School grew rapidly. Part of its program was the festivals which raised money for certain areas of the missionary work of the Church. Every year a certain area was adopted by the Sunday School, and the interest of the students would be directed toward considering the problems and potentialities of the people in that area. Contact was made with particular foreign and domestic missions. The result was a "personalized giving," which has now become general in the children's Mite Box Offering throughout the whole Episcopal Church.

Every wise person in St. James' saw that, as the Sunday School developed, new facilities for it would be required. The old brownstone house serving as the parish house had always been a temporary expedient; Dr. Crowder was considering a full-scale parish building there at the time of his death. The Undercroft of the church itself had been used since 1884 as Sunday School space, but it was now too crowded of a Sunday morning to be adequate. In 1936 a committee of the parish inspected St. James' House and reported simply, "Very bad condition." Violations of the city's fire ordinances made immediate repairs there imperative, but even in excellent repair the old brownstone was merely an expedient, not a suitable parish house. Therefore, in late 1936 the Vestry considered building a new

parish house, and in March of 1937 the plans of Grosvenor Atterbury were accepted. On the following Palm Sunday, an appeal was made to the entire parish.

The need was plainly apparent. In two years the Sunday School had grown from 365 to over 500. Other parish activities were demanding more space. Existing offices were inadequate, and there was no proper living space for members of the parish staff. In the face of these needs, there were the potentials of St. James' further service in the neighborhood; more and more civic and social groups were asking to use the facilities of St. James'. The report of the special committee which planned the new parish house had said, "All that we need now is an adequate Parish House, and that we need badly." The response to the appeal of Palm Sunday, 1937, was immediately generous, and in a short time the whole cost of the parish house was fully subscribed. When it was built and occupied, St. James' had not only space for the Sunday School classes, but offices, reception rooms, utility rooms, and staff apartments.

There is one other Sunday School matter which should be mentioned at this point: the *St. James' Lessons*, and their sponsor, Miss Marie Constable. Miss Constable had been a leading figure in the St. James' Sunday School for many years. Her deep interest in its teaching program led her to underwrite a Church School curriculum to be used not only in St. James', but throughout the Episcopal Church generally. With the guidance of the rector, Miss Constable secured the services of some of the outstanding teachers of the Episcopal Church, and the resulting *St. James' Lessons*, named for the parish to which Miss Constable had for so long been devoted, were published and sold widely. The profits from their sale were at first given to St. James' Church, but later the *Lessons* became independent

of the parish. At her death, Miss Constable left by her will a large sum of money to the National Council of the Episcopal Church.

The important thing about the *St. James' Lessons*, insofar as the history of St. James' Church is concerned, is that we see in their writing a devoted member of the parish whose interest went beyond the narrower confines of parochialism and extended to the national Church as a whole. This broad vision may be seen in the increase of St. James' annual giving to the work of the diocese and national Church. Every parish of the Episcopal Church is asked to meet an annual quota; St. James' often gave more than its allotment. By the time of the 150th anniversary of the parish, this generous tradition was well established. The noteworthy beginning of this recognition of the needs of the Church as a whole probably began in the Nation-wide Campaign after the First World War.

Through the years there have been other campaigns and fund drives: the post-World War II Reconstruction and Advance Fund, the Cornerstone Campaign, the Builders for Christ, and the recent drive to mark the 175th anniversary of the Diocese of New York, in which St. James' participated so handsomely. All of these saw large offerings—but they were “special offerings”; the subscriptions to the parish support and the national missionary quotas were met as well. It is, therefore, right to say that large extraparochial offerings have been traditional at St. James' for a long time.

Another tradition, the annual fete, was begun in Dr. Donegan's time. (His first honorary doctorate was conferred by New York University in 1940.) These have become looked-for events, sponsored by the women of the parish.

The history of fairs and fetes at St. James' is a long one. The first recorded fair was the one held when the second church

was abuilding; the proceeds were spent on the carpeting of that church. In those early years, it would appear that the women of the parish had such fairs only at times of crisis, when money was sorely needed for special parish expenses. Later on, when the church had grown larger and more prosperous, and there were many parish organizations for women, each group sponsored its own fair for its own projects. After these interests were gathered into the one Charity Fund, there seems to have been no fairs, and the Fund was supported by subscription.

Soon after Dr. Donegan came to the rectorate, the women of the parish planned an unusual fete. It was held in the Plaza, was widely publicized, and was very successful. For many years, the women of the church continued to hold their annual fetes at the Plaza, using the profits of the sales for the general needs of the national Women's Auxiliary and for special projects in St. James' itself. Recently, the scope of Auxiliary work has broadened, and the national department is now known as the General Division of Women's Work. This national change in emphasis was to a large extent anticipated at St. James' where already for many years the women have been organized not only for purposes of raising money and missionary work but for attending to the work of the parish and the diocese as well. The women's work at St. James' must not be underestimated. Every year it is a means of gathering the resources of a large parish into efforts which are beneficial to the Church in terms of financial help, fellowship, and spiritual growth.

It can easily be seen, then, that during the rectorate of Dr. Donegan there was a marked growth in the total life of St. James' Church. This was manifest in the crowded services, in the building of St. James' House, in the generous support given to work beyond the parish, and in the advance of St. James' as a prominent parish in the City of New York. All of these were



factors in which the parish took some justifiable pride. But there was a price to pay for this pride, for the congregation gradually realized that their rector would be called to the ultimate official responsibilities of the episcopate. This was regretted by many who wanted him to remain with them at St. James', but it also gave satisfaction in knowing that once more St. James' would make a contribution to New York. In 1947 Dr. Donegan was elected Suffragan Bishop of the Diocese of New York and, upon the retirement of the Right Reverend Charles K. Gilbert, he succeeded to the bishopric of the Diocese.

The parish of St. James' had been in existence for 137 years when Dr. Donegan relinquished the rectorship to become Bishop Suffragan of the Diocese of New York. Through these 137 years the ministry of St. James' Church in the Lenox Hill area had been under the guidance of rectors who had varying ideas of the Church's mission to the immediate neighborhood. Since the period of the Civil War, the challenge of the neighborhood to the parish church had been accelerated; there were new tasks and demands for new interpretations of the relevance to modern man of the Word made flesh. In 1947, the Vestry sought a rector who would continue, and deepen, the ministry of the parish in an imaginative and effective way.

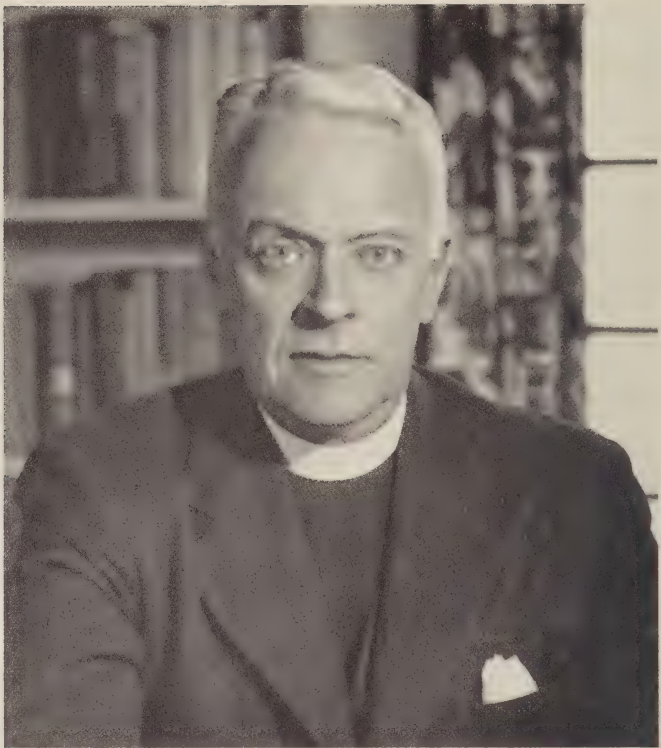
The man they found was the Reverend Dr. Arthur L. Kinsolving, who from 1940 until 1947 had been rector of Trinity Church, Princeton, New Jersey. Dr. Kinsolving was born in 1899 and was educated at the University of Virginia, at Oxford University, and at the Virginia Theological Seminary in Alexandria. He had served as rector of Grace Church, Amherst, Massachusetts (1924-1930) and as rector of Trinity Church in Boston (1930-1940) before going to Trinity Church in Princeton. In 1947 he was called to be the rector of St. James'.





HORACE W. B. DONEGAN, ELEVENTH RECTOR (1933-1947)

He led the parish to unprecedented prominence,  
and is the present Bishop of New York.  
Photo Fabian Bachrach



ARTHUR LEE KINSOLVING, TWELFTH RECTOR (1947— )

During his rectorship St. James' Church has extended its ministry throughout the whole of life in the Lenox Hill area.

One of Dr. Kinsolving's first objectives when he came to St. James' was to take a long look at the Lenox Hill neighborhood served by the parish. It might be said that his whole ministry at St. James', and that of his assistants, has been focused upon serving both the ostensible and subtle needs of the neighborhood, the unchurched as well as those people who actively belong to the parish. It would never be truly satisfactory to have St. James' serve solely as *the* Episcopal Church on Lenox Hill; there must be a visible program able to articulate the beliefs and spiritual values of the people already worshipping in the church and to relate them to those who are thus far unaware of the essentials of the Christian Faith.

As a partial answer to this need of Christian proclamation, St. James' in cooperation with other Churches, both Episcopal and Presbyterian, sponsors a series of lectures in upper Manhattan every year. These lectures, given by noteworthy contemporary thinkers, deal with the vital assertions and current problems of Christianity. The success of these forum meetings is well known. Another way by which the parish expresses a Christian concern is the part it plays in the Interfaith Neighbors, a group at the Lenox Hill Neighborhood House which works toward exposing, and finding a remedy for, the causes of juvenile delinquency in the city.

This interest in youth was not new to St. James' Church. The work at the Holy Trinity settlement had, in its early days, been expressive of the Church's concern for the well-being of New York's younger citizens. When Miss Rhinelander provided at Holy Trinity a church and parish buildings fully equipped with gymnasium, swimming pool, social rooms, and counseling facilities, St. James' was proud to oversee and deepen the work done there. Through the first decades of the twentieth century important advances had been made in this

ministry to underprivileged young people at Holy Trinity. But as the character of the neighborhood began to alter, it became clear to many people that the emphasis of Holy Trinity's work ought to change, too. This was manifestly apparent after the Reverend James A. Paul became the vicar of the Church of the Holy Trinity. The people there, and at St. James', will long remember James Paul. It is said of many men that they give their lives to their work; those who knew Dr. Paul acknowledge this as a literal fact of his life. He had been Assistant to Dr. Donegan at St. James', and in 1940 he was appointed vicar of Holy Trinity. In the succeeding years he was frequently called to many high posts in the Episcopal Church, but he preferred to remain at Holy Trinity. His steadfast purpose was to promote the welfare of Holy Trinity and its people. He lived long enough to see this high purpose largely fulfilled.

For some years it had seemed likely that sooner or later Holy Trinity would be set apart as a parish independent of St. James' Church. A standing committee of the St. James' Vestry had supervised the administration of Holy Trinity ever since Miss Rhinelander had deeded the land and buildings to the parish. By the time that Dr. Kinsolving became rector of St. James' it was clear to him and to the Wardens, Eugene W. Stetson and Henry L. Finch, as well as to most of the Vestrymen, that the Church of the Holy Trinity could, and should, be independent of the mother parish. In 1948, a preliminary agreement of separation was made between St. James' Church and the Church of the Holy Trinity. This agreement provided that St. James' would, after putting the buildings in 88th Street in first-rate condition, turn over to the Vestry of Holy Trinity their full share of the accumulated joint endowment fund and give Holy Trinity the sum of \$110,000, and an annual grant of \$15,000 for five years. The Church of the Holy Trinity was

to elect Wardens and Vestrymen, and Dr. Paul would become rector of the new parish.

The actual dissolution of the legal relationship between the two parishes was an involved one. It was first necessary to receive permission from the ecclesiastical authorities; then the two churches had to petition the civil courts for a separation. The heavy work entailed in these proceedings was performed by Douglas M. Moffat, then a Vestryman at St. James' and later Ambassador to Australia, who drew up a sheaf of papers which the judge granting the petition called "a monumental document of ecclesiastical law."

The beginnings of the dissolution took place in 1948, but it was not until 1951 that all the necessary consents were received; on May 23rd of that year the Church of the Holy Trinity and St. James' Church went their ways as separate parishes. It was a happy thing, this separation. There were people with long memories who could remember the East Side Mission, which was the forerunner of Holy Trinity, and the vigor with which the old Holy Trinity inaugurated its system of chapels. For these people, the independent parish of the Church of the Holy Trinity is a fitting culmination of the former great works. A history of Holy Trinity, written at its fiftieth anniversary, commemorates the beginnings of the settlement work and the people who guided it through many years. St. James' will always have reason to be proud of its ministry at Holy Trinity and looks forward to further cordial and close relations with this independent parish now led by its new Rector, the Reverend Dr. Cuthbert Pratt.

The separation of the Church of the Holy Trinity from St. James' Church was a notable event in the early years of Dr. Kinsolving's rectorate at St. James'. Other alterations in the life of the parish might well be expected in the mid-century



when so much of life's pace has been accelerated, and things once regarded as impossible have become casually accepted as routine. One thing once regarded as impossible, or at least improbable, in metropolitan churches, was the system of having all pews in the church free to all comers. At St. James', there had been rented pews ever since the first church was opened in Hamilton Square. When the matter of free pews was first mentioned at St. James', there were fears that the parish would suffer from the loss of the \$24,000 subscribed annually at that time in pew rental. After the step was taken, however, it was found that the people of St. James' had not only fully subscribed that amount, but a large sum in excess.

Another development of recent years which demonstrates the broadening character of a parish which attempts to draw its laymen into responsible service has been the adoption of a provision for rotation and retirement for the Wardens and Vestry. This plan had been investigated and discussed for some time, and when, after long encouragement from the Rector, it appeared that the large majority of parishioners were in favor of it, a rotating Vestry became the rule of the parish. To aid in an effective recruitment of able Vestrymen, and also to assist the Rector and Vestry with their many duties, a Rector's Council has been formed. This group of some seventy-five men assists in the week-by-week administration of many of the activities of St. James' Church. The newly reactivated Brotherhood of St. Andrew also provides some of the lay leadership presently found at St. James'. It has been found that a further value of these groups is that from them men are often elected to the higher responsibilities of the Vestry itself.

Through the passage of the years, St. James' has in Dr. Kinsolving's time been deprived of two of its most faithful people: Robert Tindale and G. Darlington Richards. Robert



Tindale, the chief sexton at St. James', was long a familiar figure. He entered into the life of the parish in the closing years of Dr. Smith's rectorate, and he kept a close eye on the affairs under his charge. In addition, Mr. Tindale will be remembered for his commanding of the special respect of the various curates who came to St. James'! When Mr. Tindale had retired, his absence meant a link broken with the past.

The same was true when G. Darlington Richards retired from his post as Organist and Master of Choristers. He had come to St. James' from St. Thomas' Church in 1913 and remained until 1953. Mr. Richards followed the tradition established at St. James' by such high-ranking Church musicians as George Edward Stubbs and Alfred S. Baker, who initiated the boys' and men's choir after the present church was built in 1884. He had arranged the specifications for the organ which was built when the church was altered by Ralph Adams Cram in the 1920's, and he always took justifiable pride in the quality of such special services as the Christmas Eve Carol Service, which has been broadcast for years over a leading radio network. In 1953, Mr. Richards was succeeded by the present organist, Donald L. Coats. It was under Mr. Coats' direction that in 1956, with many persons in the parish contributing, the M. P. Moller Company installed the present new organ in St. James' Church.

With the resignation of Mr. Tindale, sexton-extraordinary, and Mr. Richards, Organist and Master of Choristers, those who knew of the early days of St. James' Church might have paused to recall that once there had been difficulty in finding enough money to pay for a part-time sexton, and that at one time there had been no organ or choir at all. But life has changed remarkably since those days, and St. James' has changed with it. A small city, just emerging from the Colonial era when St.

James' was established in fields of willow trees and stonecrop flowers, New York is, at this 150th anniversary of the parish, the crossroads of the world. The former chapel of ease has become concerned with the great problems which confront any group of responsible thinking people in New York City. We have already seen that St. James' has helped sponsor the Inter-faith Neighbors movement and has been otherwise active in youth work. In recent years, the large range of the rector's activities has reflected the interests of the parish at large; he has participated in the work of the National Council of Churches, the Cathedral of St. John the Divine (as Trustee), the Episcopal City Mission Society, the Youth Consultation Service, the Church Society for College Work, and the National Board of the Planned Parenthood Association.

These far-reaching interests, and others, have been generously supported by the congregation. Under the rector's leadership, and in addition to the support of its own budget, the people of St. James' have made the parish one of the largest contributors to the Diocese of New York for diocesan and national Church causes. St. James' Church gave about \$300,000 to the 175th Anniversary Fund of the Diocese of New York, and recently St. James' has "adopted" the church in Classon Point, the Bronx, built on land purchased by two St. James' people, Mr. and Mrs. Eugene W. Stetson. Among others, the Cornerstone Campaign and the earlier drive to build a new St. Barnabas' House received an equally generous response. The people of St. James' Church also support the Rector's Discretionary Fund, which has evolved from the turn-of-the-century Charitable Fund.

Two other advances toward realizing world brotherhood under Christ are certainly worth mention here. When it was learned that up-country missions in Haiti lacked chalices for

the administration of Holy Communion, the people of St. James' immediately contributed enough silver cups or trophies to fill the large need. This was a means whereby St. James' reacted immediately to a known need in the Church abroad. On another level of Christian witness, St. James' Church has made clear its welcome to that international community of people connected with the United Nations. The use of U.N. stamps on its Christmas greeting cards, U.N. flags inside and outside the church building, a constant stream of guest speakers, contributions toward the Meditation Room in the Assembly Building—all these have helped to express St. James' support of the ideals of the United Nations and world peace.

One of the most notable developments in St. James' Church is the series of art exhibitions held in recent years. These will long be remembered by the community at large because of their significant revealing of hitherto little-known art work. The origin of these exhibits lay in an extension of a standing custom of the parish: for several years there had been a Children's Art Show in which the work done in Manhattan private schools was displayed. It was suggested that there be exhibitions to introduce the creative abilities of the people of those countries where the Episcopal Church had foreign missions. At the same time, the known interests of countless art-loving neighbors of St. James' would be recognized. These exhibitions and sales have been under the skilled supervision of the Rector's Assistant, the Reverend William J. Chase, and they are now eagerly awaited each year. The first one featured Haitian primitive painting: public and art critic response was enthusiastic. Encouraged by this success and enabled by the Lois Sheldon Russell Fund (originally intended only to sponsor the Children's Art Exhibit), the 1958 show was devoted to Japanese prints and ancient clay sculpture of the third, fourth, and fifth

centuries. From the Haitian exhibit, some \$4,000 in profits went for the work of the Church in Haiti; from the Japanese art sale, profits of over \$6,000 were used as scholarships for candidates preparing for Holy Orders in the Church in Japan. The 1959 show introduced contemporary Canadian Eskimo sculpture to the public, with profits of \$10,000 going to aid the training of Eskimo lay catechists to teach and minister to their own people. The 1960 exhibition and sale will present rubbings of medieval English monumental church brasses; whatever proceeds may accrue will be sent to the Historic Churches Preservation Trust in England as a thank-offering from St. James' in its 150th year.

In a sense, the art shows have been an outward and visible sign of the inward and spiritual strength that is expected in any large parish church. For the art shows make manifest a fact which is often obscured: that God speaks also through the creations of men. It is a translation of the eternal into the seen, the appreciated. In the same way, St. James' people translate their faith by their participation in St. Luke's Hospital, the Roosevelt Hospital, in Boys' Clubs, and in many other ways in which Christians can fulfill the command, "Go, and do thou likewise."

Another continuing highlight of recent years is the Spring Festival. The women of St. James' Church had produced fund-raising fetes as early as 1869, when the second church was built. When Dr. Donegan was rector of St. James' it became customary to hold an annual Spring Festival, not at the church itself, but in the Plaza Hotel. In Dr. Kinsolving's time, and at his urging, these festivals have returned to the halls of the church itself and have become widely noted throughout the metropolitan area. By means of the Spring Festivals, large sums of money are raised annually (of late exceeding \$20,000 a year) and are

disbursed by the Women's Association of St. James' Church to many causes within the far-flung Church. Although St. James' has had for many years an active association of its women working for the parish and the Church at large, it would appear that at no time have their efforts borne greater results than they have in the past decade; the record is a remarkable one.

So it is that we come to the 150th year of St. James' Church. Despite the fact that it is always difficult to write recent history because we do not have the perspective that only time can give, we can see now that these events of Dr. Kinsolving's rectorate have an importance which will reach effectively into the future. And, standing as we do at this 150th year, we can also look back upon a broad vista of time in which St. James' has ministered in upper Manhattan, in the same area in which the parish began in 1810. Then there were pastures and lawns; today we have great apartment houses. Where once were country lanes trafficked only occasionally by horses and wagons, now we have a steady flow of cars, trucks, and buses. At one time we would have reached the environs of St. James' by river barge; today we can come by underground Rapid Transit System. Where once fields bloomed in blazes of stonecrop flower, only recently—and then with some difficulty—St. James' was able to set out some shade trees on the sidewalks bordering the church. All these are signs of that ever-changing way of life in which St. James' Church still proclaims an unchanging Faith.





## APPENDIX A

### RECTORS OF THE PARISH OF ST. JAMES'

1814-1820	Samuel F. Jarvis
1820-1837	William Richmond
1837-1841	James C. Richmond
1842-1847	John Dowdney
1847-1850	Edwin Harwood
1851-1866	Peter S. Chauncey
1867-1895	Cornelius B. Smith
1895-1903	E. Walpole Warren
1903-1915	Frederick Courtney
1915-1932	Frank W. Crowder
1933-1947	Horace W. B. Donegan
1947-	Arthur L. Kinsolving

### RECTORS OF THE CHURCH OF THE HOLY TRINITY, 42<sup>ND</sup> STREET

1865-1881	Stephen H. Tyng
1881-1887	Wilbur L. Watkins
1887-1895	E. Walpole Warren

### VICARS OF THE CHURCH OF THE HOLY TRINITY, 88<sup>TH</sup> STREET

1897-1918	James V. Chalmers
1919-1926	Samuel M. Dorrance
1926-1932	Dudley S. Stark
1932-1939	William J. Dietrich, Jr.
1940-1951	James A. Paul

## APPENDIX B

### CLERGYMEN ASSISTING IN THE PARISH OF ST. JAMES'

AS APPEAR IN THE RECORDS OF THE VESTRY

Edmund D. Griffin	Harold S. Brewster
Manton Eastburn	William Schroeder
J. V. Van Ingen	Robert Bachman, Jr.
William E. Eigenbrot	Charles M. Douglas
Edward H. Cleveland	Francis Smithers
Johnson M. Bellows	Henry Rollings
Hobart B. Whitney	Harold Belshaw
Chauncey H. Blodgett	Albert Aune
Ralph J. Walker	Horace E. Clute
R. W. E. Merrington	Sidney T. Cook
J. Crapp	Charles H. Kues
J. H. Chace	Ezra Ferris
G. H. Hills	John A. Maynard
Charles A. Hamilton	J. Martyn Neifert
Rowland S. Nichols	Frederick Burgess
Marion Law	George V. Dickey
E. Ernest Matthews	Earl Cleland
J. Morris Coerr	M. Ferris
George C. Richmond	James A. Paul
Eugene N. Curtis	James Knapp
James Cairns	Arthur Knapp
Albert R. Parker	Rudolf Roell
J. L. Scully	John A. Bell
Henry M. Kirkby	Richard Millard
Ralph L. Brydges	G. Sherman Richards
Henry W. Harvest	Bernard Hemsley
Warner Gookin	Chester A. Porteus
Neilson P. Carey	George F. Taylor

F. Randall Williams  
Harry J. Knickle  
George Thompson  
James W. Hyde  
William J. Chase  
Benjamin Ford

James F. Martin  
George C. Stierwald  
Charles Price  
John Woolverton  
Charles O. Moore  
Frederick Hill

## APPENDIX C

### WARDENS OF THE PARISH OF ST. JAMES'

1810-1826	Peter Schermerhorn, Sr.
1810	Francis B. Winthrop
1811-1828	Martin Hoffman
1826-1830	Edward R. Jones
1828, 1829	David Wagstaff
1829-1830	James Boggs
1831-1837	Gideon Lee
1831	John R. Hedley
1832-1839	James Dobbin
1838-1841	George Riblet
1840, 1841, 1843, 1845, 1846	Joseph Foulke
1843, 1845-1851	Peter Schermerhorn, Jr.
1849-1851	Edward Jones
1852, 1854-1859	George Jones
1852-1853	James E. Ray
1853, 1854-1866	Samuel Jandon
1854	William Frost
1860	Frederick J. Austin
1861-1865	William F. Beekman
1866-1870	Montgomery A. Kellogg
1868-1877	Andrew D. Letson
1871-1901	Walter Shriver
1878-1895	Thomas Rutter
1896-1900	Adon Smith
1900-1916	Thomas P. Fowler
1901-1947	Stephen Baker
1917-1919	Francis Smithers
1922-1938	Charles S. Haight
1938-1951	Eugene W. Stetson
1947-1954	Henry L. Finch

1951-1957

George E. Roosevelt

1954-1956

Douglas M. Moffat

1956-

Arthur W. Bingham, Jr.

1958-

Henry Proffitt

## APPENDIX D

### VESTRYMEN OF THE PARISH OF ST. JAMES'

1810	David Mumford
1810	John Mason
1810	John G. Bogert
1810	Peter Schermerhorn, Jr.
1810	William Jephson
1810	John Jones
1810	John H. Zeitman
1810	Charles King
1811	John H. Tallman
1811	Edward Dunscomb
1812	Henry McFarlin
1812	John N. Grenzebach
1813	John S. Winthrop
1813	Joshua Jones
1815	Abraham K. Smedes
1815	Edmund H. Pendleton
1816-1828	Nathaniel Prime
1817	David Wagstaff
1820-1830	Isaac C. Jones
1821	John Low
1821-1830	James J. Jones
1822	E. R. Jones
1824	Thomas C. Winthrop
1826-1828	James Boggs
1826-1830	James M. Pendleton
1827	Philip Rhinelander
1828-1832	John R. Hedley
1828-1837	Henry Grenzebach
1829-1834	Alfred Wagstaff
1829-1831	Frederick Prime



1831-1841	William A. DePeyster
1831	Guy C. Bayley
1831-1841	Abraham Williams
1831-1838	George Riblet
1832-1838	John Anthon
1832	John Heath
1833-1838	Edward N. Dunham
1833-1839	Joseph Foulke
1835-1839	James G. Russell
1838	J. Cowan
1838-1843	William Cecil
1839, 1840	Edward Roome
1839-1846, 1852-1853	John Rutter
1840	John J. Astor
1841-1849	David I. Goodsell
1841	George W. Allerton
1841-1883	John H. Riker
1841	Charles J. Willett
1843-1846	Thomas Emmett
1843-1849	A. A. Alvord
1843	Rufus Prime
1843-1853, 1860	Charles Gaylor
1845, 1846	Edward Jones
1845	T. B. Coddington
1846-1849	Henry Parrish
1848-1853	Abraham Craig
1849, 1850	Charles A. Bristed
1849, 1850	Amos Butler
1850	Henry Fisher
1850, 1854-1856	H. Delafield
1850	George Jones
1852-1853	William Geery
1852-1853	John C. Parker
1852	C. W. St. John
1852	Henry Dexter
1853	Cyrus T. Frost
1853, 1861-1868	John C. Haviland
1853-1856	William S. Stillwell

1854-1863	John C. Beekman
1854-1858, 1861, 1862	Jeremiah Towle
1854	Morris M. Davidson
1854-1860	William Curtis
1855, 1856	William Foulke
1855-1856, 1858-1860	David T. Hoag
1857-1860, 1866	William F. Beekman
1857-1859	Richard H. H. Steele
1857-1860	Thomas P. Williams
1857, 1860-1877	Thomas Rutter
1858-1859, 1864-1876	C. W. Hull
1861	John Fullerton
1861	John H. Bogert
1861-1863	James S. Lawrence
1862-1864	Moreau Morris
1862-1865	James E. Johnson
1863-1883	William Rutter
1864-1866	E. Ellery Anderson
1865	Montgomery A. Kellogg
1866-1869	Watson J. Hildreth
1867-1870	Walter Shriver
1867, 1878-1883	Andrew D. Letson
1868-1870	Francis Everdell
1869-1872	William H. Christopher
1870-1873	J. R. McGregor
1871-1872, 1874-1876, 1878-1880	Stevenson Towle
1871-1872, 1874-1875	John McDonald
1873-1874	Edward L. Shays
1874-1875	Clark C. Wilson
1875	William R. Carr
1876-1881	George W. Tucker
1876-1882	Richard Rollins
1876-1880	J. Milton Smith
1877, 1878	Charles M. Whitney
1879-1883	Lyman Tiffany
1881-1895	James G. Wilson
1881-1882	Edward Livingston
1882-1902	Thomas P. Fowler

1883-1888	Robert M. Donaldson
1883-1901	Charles F. Clark
1884-1894	W. H. Duff
1884-1895	George A. Frink
1884-1886	Alexander P. Morgan
1884-1886	Fred H. Wiggen
1887-1895	Rufus B. Cowing
1888-1895, 1902-1908	Frederick S. Salisbury
1889, 1891-1895	John D. Flower
1890-1902	Joseph H. Sterling
1895-1902	William W. Sherman
1895-1910	Augustus F. Holly *
1895-1916	Francis S. Smithers *
1895-1897	H. Blanchard Dominick *
1895-1903	Stephen Baker *
1897-1905	John McKesson
1900-1908	Frederick R. Lefferts
1900-1901	Walton Ferguson
1901-1929	Bayard Dominick
1901-1902	Walter Shriver
1902-1904	Charles F. Clark
1902-1905, 1918-1931	Henry G. Ward
1902-1906	Nathan M. Flower
1904-1920	Charles S. Haight
1905-1915	Henry R. Kunhardt
1905-1915	J. Edgar T. Rutter
1906-1933	John N. Stearns
1908-1932	Edmund L. Baylies
1908-1912	Charles E. Milmine
1916-1923	Francis F. Palmer
1916-1936	Oliver G. Jennings
1917-1934	Eugene H. Outerbridge
1918-1922	Edward R. Stettinius
1920-1944	F. Raymond Lefferts
1920-1944	John E. Rousmaniere
1920-1929	Charles J. Symington
1926-1938	Eugene W. Stetson

\* Formerly a Vestryman of Holy Trinity.

1929-1947	Henry L. Finch
1931-1934	Walter W. Parsons
1931-1951	George E. Roosevelt
1931-1951	Gayer G. Dominick
1933-1954	Ludlow S. Fowler
1934-1937	George McNeir
1934-1949	Douglas M. Moffat
1934-1947	Alfred L. Aiken
1935-1951	Edwin S. S. Sunderland
1944-1957	Jacob G. Schurman
1947-1954, 1956	Jarvis Cromwell
1948-1953	William G. Brady
1948-1957	Arthur W. Bingham
1952-1957, 1960	German H. H. Emory
1953-1959	John Rutherford
1954-	Robert S. Hutchins
1954-	Edward E. Watts
1955	Colin Girvan
1955-	John W. F. Treadwell
1956-	James M. Hubball
1957	James deG. Graves
1957-	Charles D. Halsey
1957-	Rowland Stebbins, Jr.
1957-	Clifford W. Michel

## APPENDIX E

### DELEGATES ELECTED TO REPRESENT THE PARISH OF ST. JAMES' AT THE ANNUAL CONVENTIONS OF THE DIOCESE OF NEW YORK

1810	Francis B. Winthrop
1810-1820	Peter Schermerhorn, Sr.
1811	William F. Jephson
1813-1820	Martin Hoffman
1813, 1821	John Mason
1815, 1817	Abraham K. Smedes
1815-1820, 1827-1830	Edmund H. Pendleton
1817-1818	John G. Bogert
1820	Charles King
1821-1830	James J. Jones
1821-1829	J. C. Jones
1822	John Low
1830	Isaac C. Jones
1830-1831	David Wagstaff
1831, 1832	John R. Hedley
1831-1835	Henry Grenzebach
1832-1835	James Dobbin
1832-1835	John Anthon
1833-1835	Edward N. Dunham
1833-1835, 1840, 1844-1846	Joseph Foulke
1840	Edward Roome
1840	John Rutter
1840-1842	William Cecil
1841, 1843	William A. DePeyster
1841	Abraham Williams
1841-1843, 1850, 1852, 1856, 1863- 1866, 1871	John H. Riker
1843, 1845-1847	Peter Schermerhorn, Jr.

1843, 1844, 1846	Thomas Emmet
1844-1847, 1850, 1857-1859	George Jones
1844, 1846	J. C. Gaylor
1845	T. B. Coddington
1847	A. A. Alvord
1850, 1855-1856	Edward Jones
1852-1853, 1857-1867	S. Jandon
1852, 1853	James E. Ray
1853	William Frost
1855	William S. Stillwell
1855	Daniel T. Hoag
1856	William Foulke
1857-1859, 1861-1864	William F. Beekman
1860	F. J. Austin
1861	Jeremiah Towle
1862, 1869, 1875-1876, 1883-1894	Thomas Rutter
1866-1867	John C. Haviland
1867-1869	Montgomery A. Kellogg
1868-1873, 1875-1877, 1879, 1883	Andrew D. Letson
1871-1873, 1880-1886	Walter Shriver
1872, 1875	John McDonald
1873	Clark C. Wilson
1876, 1879-1881	William Rutter
1877	George W. Tucker
1879-1882, 1884-1903	J. G. Wilson
1882	Edward Livingston
1887-1889	Charles F. Clark
1889-1893, 1895-1901	Everett P. Wheeler
1894	Thomas P. Fowler
1895-1901, 1903	William W. Sherman
1896-1910	Augustus F. Holly
1902	William B. Dillon
1904-1946	Stephen Baker
1904, 1922-1923, 1925	Henry G. Ward
1905-1909	Henry R. Kunhardt
1910-1918	Francis Smithers
1911-1927, 1929-1932	Edmund L. Baylies
1919-1921, 1924	Oliver G. Jennings



1919-1921	John N. Stearns
1922, 1932	Eugene H. Outerbridge
1923	Bayard Dominick
1925-1938	John E. Rousmaniere
1933-1936	Charles S. Haight
1936, 1949-1951, 1956-1959	George E. Roosevelt
1937-1956	Douglas M. Moffat
1939-1943, 1952-1956	Ludlow S. Fowler
1939	L. W. Davidson
1944, 1946-1955	Henry L. Finch
1945-1946	Edwin S. S. Sunderland
1946-1948	Eugene W. Stetson
1957-1959	Arthur W. Bingham
1957	Robert S. Hutchins
1958-1959	Henry Proffitt

## APPENDIX F

### GIFTS AND MEMORIALS

The parish of St. James' has, from its earliest days, received gifts which have ornamented the places of worship and the services of the church. As time has gone by, some of these gifts have been replaced and often the names connected with them have been lost. Other gifts remain in constant use. The following is the best available list of gifts to the fabric of the church buildings, ecclesiastical ware, and memorial tablets.

#### *The Church Spire*

Given in 1950 by Mr. and Mrs. Dunlevy Milbank in memory of Mrs. Milbank's parents, Mr. and Mrs. Thomas P. Fowler

#### *The Chancel*

Given in 1924 by the entire congregation in memory of the men of the parish who died in service during the First World War:

Charles Dabney Baker  
Adolphe Low Bush  
Murray Elsworth Cramer  
Gustav John Hagstedt  
Robert Parker Staats  
James Outwater Vedder  
Harmon Boulton Vedder  
Marquand Ward  
Galbraith Ward  
David Everett Wheeler

#### The Main Altar

Given in 1924 by Mrs. Frederick A. Constable and Miss Marie L. Constable, in memory of Frederick L. Constable.

The Great Reredos	<p>Given in 1924 by many members of the parish in memory of three former rectors:</p> <p>The Rev. Cornelius B. Smith, D.D.  The Rev. Edward Walpole Warren, D.D.  The Rt. Rev. Frederick Courtney, D.D.</p> <p>Later, another name was added:  The Rev. Frank Warfield Crowder, D.D.</p>
Stone Credence Shelf	Given in 1924 by Miss M. Louise Sullivan, in memory of Emily S. Sullivan
Clergy Chair in the Sanctuary	Given in 1924 by Miss Elizabeth H. Nichols, in memory of Samuel Seabury, first Bishop of the American Church
Two Clergy Chairs in the Sanctuary	Given in 1924 in memory of Alonzo A. Alvord and Susan Alvord
Sedilia in the Sanctuary	Given in 1924 by the congregation of the Church of the Holy Trinity
Communion Rail	Given in 1924 by Miss Mildred G. Hughes, in memory of Myra Gray Hughes
Altar Footpace Rug	Given in 1924 by Mrs. E. deP. Hosmer in memory of Edward Sturges Hosmer
Missal and Missal Stand	Given in 1924 by Mrs. Francis Payson
Two Eucharistic Candlesticks	Given in 1924 by Mrs. Francis F. Palmer and children in memory of Francis Fletcher Palmer
Jeweled Altar Cross and two Jeweled Altar Vases	Given in 1899 by Mrs. Thomas Rutter in memory of her husband
Two Brass Altar Vases	Given in 1924 by Mrs. William Carson Kane in memory of Gladys Arden Carson Kane

Pair of Candelabra	Given by Mrs. Frank W. Crowder in memory of her husband
Pair of Altar Vases	Given in 1924 by Mrs. B. M. vonBorries in memory of Sarah Mildred Heinsohn
Prayer Book and Hymnal for the Sanctuary	Given in 1924 by Miss M. Louise Sullivan
Two Prayer Books and two Hymnals for the Chancel	Given in 1924 by Mr. George Gordon Battle
Three Prayer Books and three Hymnals for the Chancel	Given in 1924 by Frederick K. Barbour in memory of William Barbour, Julia Adelaide Barbour, and John Barbour
Pulpit and adjoining Chancel Parapet	Given in 1924 by Henry L. Finch in memory of Anne M. Ridley Crane
Five Clergy Stalls	Given in 1924 by Frederick K. Barbour in memory of William Barbour, Julia Adelaide Barbour, and John Barbour
Lectern and adjoining Chancel Parapet	Given in 1924 by Mrs. Bayard Dominick and her children, in memory of Bayard Dominick
Choir Stalls	Given in 1924 by ten members of St. James'
Lectern Bible	Given in 1924 in memory of Joseph W. Howe
Thirteen Chancel Arcade Windows	Given in 1924 by Mrs. Richard March Hoe in memory of her husband
Portable Credence Table	Given in 1949 by Mr. A. Lucien Walker, Jr. in memory of Henrietta Stockton Walker
Missal	Given in 1940 by Mrs. Walter James in memory of Walter Jennings and Oliver Gould Jennings
Organ	Given in 1924 by members of the parish:

Mr. Leroy W. Baldwin  
 Mr. and Mrs. Charles M. Chapin  
 Mrs. Frederick A. Constable  
 Mr. J. Peyton Clark  
 Mrs. Bayard Dominick  
 Mr. Leroy Frost  
 Mr. David Gardiner  
 Miss Sarah D. Gardiner  
 Mr. and Mrs. Frank Scott Gerrish  
 Mrs. Helen Hartley Jenkins  
 Mr. Walter Jennings  
 Mr. and Mrs. Robert M. Littlejohn  
 Mr. Arthur H. Masten  
 Mr. Herbert L. Pratt  
 Mr. George E. Roosevelt  
 Mrs. William Watts Sherman  
 Mr. Howard C. Smith  
 Mr. W. R. K. Taylor  
 Mr. Joseph B. Tarbell  
 Mrs. J. Todhunter Thompson  
 Mr. Edward K. Warren

## Organ Chimes

Given in 1921 by Mrs. Francis S. Smithers in memory of her husband

## Six Needlepoint Kneeling Cushions for Altar Steps

Given in 1950 by Mrs. William Warner Hoppin in memory of her husband

## Needlepoint Cushions for the Altar Rails

Given in 1950 by Mrs. William Warner Hoppin in memory of her husband

## Needlepoint Cushion for Sanctuary Clergy Chair

Given in 1952 by Mrs. William Warner Hoppin in memory of Almy G. Gallatin and Frederick Gallatin

## Gift of money for organ repair

Given in 1952 by Mrs. Daniel G. Tenney

## Five Windows above Altar

Given in 1924 by Mr. and Mrs. Richard M. Hoe in memory of Margaret Hoe

## Needlepoint Cushion for Rector's Chair

Given in 1954 by Mrs. J. Winston Fowlkes in memory of her husband

Needlepoint Altar-Pace Rug	Given in 1955 by Mrs. William Warner Hoppin in memory of her husband
Pair of Brass Vases	Given in 1956 by Mrs. Herman Rid-dell
Missal	Given in 1956 by Mrs. Will Reeves Gregg in memory of her husband
Organ	Given in 1956 by the Wardens, Vestry-men, other parishioners and friends, in memory of Frances Isabel Adam Louise VanderHoef Armstrong Harry Baltz Allan Bond Ericsson Foote Bushnell Walter Cowperthwaite Lincoln Cromwell Mary Parker Eggert Virginia Cowperthwaite Graves Edwin Trowbridge Hall Elizabeth James Harding Mary Caplinger Higgins Henry Holt Emily Linnard Hopkins Bruce Kinsolving James Edwin Cornell Jameson Arthur Barksdale Kinsolving Allene deKotzebue Goodhue Livingston Edward Louis Pemberton Bernard Peyton, Jr. Frederick Herbert Schauffler Alice Crary Sutcliffe Robert Tindale Philip Van Ingen William Woodward, Jr. Rufus Alexander Grider Elizabeth Skirving Grider



	Joseph P. Ord Susan V. Ord John Easton Rousmaniere Mary Ayer Rousmaniere Frank E. Sutton Mary E. Sutton
The Antiphonal Organ	Given in 1956, through the Spring Festival of St. James'
The Great Organ	Given in memory of Joseph Beacham Tredennick
The Positiv Organ	Given in memory of Douglas Maxwell Moffat
The Choir Organ	Given in memory of Arthur Lucian, Jr., and Henrietta Stockton Walker
The Swell Organ	Given in memory of Alexander Hamilton Rice
The Carillonic Bells	Given in memory of Helen Skidmore Harrison
<i>Chapel</i>	Given by Mrs. Edward Walpole Warren in memory of her husband, eighth rector of St. James' Church
Altar and Reredos	Formerly the main Altar of St. James' Church; given in 1912 in memory of Mary E. Scofield
Mural over Chapel Altar	Added in 1924 by the Scofield family in memory of Helen Scofield Thayer; painted by Taber Sears
Cross and two Vases	Given in 1924 by Mrs. Charles A. Hamilton and her children in memory of the Reverend Charles Anderson Hamilton, D.D.
Eucharistic Candlesticks	Given in 1924 by Miss Martha McDowell in memory of John Austin McDowell and Eliza Graham McDowell

Communion Rail	Given in 1924 by Mrs. John Bogert in memory of her husband
Missal Stand	Given in memory of Samuel Wardsworth Russell
Two Prayer Books	Given by the Altar Guild in memory of Ida M. Hallett
Missal	Given in 1924 in memory of Charlotte Buel Dennis
Flemish Tapestry (XVI century)	Given in 1952 by William Gage Brady, Jr.
Kneeling Cushions, Communion Rail Cushions, and Footpace Rug (all needle-point)	Given in 1952 by Mrs. Henry W. Cave Mrs. George Doubleday Mrs. Edwin C. Jameson Mrs. Thomas H. McInnerney Mrs. Eugene W. Stetson Mrs. Wyllys Terry Mrs. Eugene A. Yates
Cushion adjoining the Chapel Altar	Given in 1954 by Mrs. Edwin C. Jameson
Cushion adjoining the Chapel Altar	Given by Mrs. Eugene W. Stetson, in memory of the Reverend Frank Warfield Crowder
Cushion for Chapel Prayer Desk	Given in 1954 by Mrs. Thomas H. McInnerney
Prayer Desk	Given by Mrs. Leonard E. Opdycke in memory of the Reverend Robert Bachman
Missal	Given in 1957 by the Altar Guild in memory of Florence Perine Deknatel
Bronze Tablet	Erected by the Reverend Edward Walpole Warren, D.D. in remembrance of Agnes Sarah Warren, Edward Walpole Warren, and Frederick D. Browning

Bronze Tablet	In memory of Ada Clare Shriver
Bronze Tablet	In memory of Mary S. Mann
Bronze Tablet	Erected by the Rector, Wardens, and Vestrymen, and some of his former parishioners, in memory of the Reverend Edward Walpole Warren, D.D.
Aumbry	Given in 1959 in memory of George Geoffrey Hoffman
<i>The Baptistry</i>	Given in 1924 by Helen Hartley Jenkins in memory of her daughter, Helen Hartley Geer
The Font	Given in 1924 by Helen Hartley Jenkins in memory of Helen Hartley Geer and Francis George Geer
Della Robbia Plaque	Given in 1924 in memory of Helena Pelham Phelps, by her husband, Henry G. Bartol, Jr.
Children's Corners	Given in 1924 by Mr. and Mrs. Herbert F. Eggert in memory of John E. Eggert
Baptistry Chairs	Given in 1924 by Helen Hartley Jenkins
Brass Baptismal Water Pitcher	Given in 1878 by C. B. A.
Carved Wooden Cross (large Credence Table)	Given in 1955 by Miss Ethel M. Pritchard in memory of John Elliott Pritchard
Carved Polychromed Candlesticks	Given in 1955 by Miss Mildred Gray Hughes and Mrs. B. M. vonBorries in memory of John Cowan Hughes
<i>The Nave</i>	
Litany Desk	Given in 1924 by Miss Elizabeth Nichols in memory of the Reverend Edward Walpole Warren, D.D.

## Bas Relief

Given by Mr. Edwin S. S. Sunderland  
in 1945 in memory of the thirty-three  
men of the parish who gave their lives  
in service in the Second World War:

John Hamilton Barker  
John Bowers  
Gouverneur M. Carnochan  
Gouverneur M. Carnochan, Jr.  
Andrew L. Christensen  
Edward Dunn  
George T. L. England, Jr.  
Charles D. Harrison  
Richard Henrich  
Thomas Hitchcock  
Charles Jenkins  
Howard A. Kemble  
Thomas W. Lamont, Jr.  
John A. Larkin, Jr.  
Warren Macauley  
Vincent McClelland  
Alexander A. McDowell  
Quentin Meyer  
Richard Lewis Morris, Jr.  
Richard Herrick Myers  
Carlisle Norwood, IV  
Jack Nutting  
William E. Rombey  
William H. Roodenburg  
Edward H. Rushmore  
George H. Tilghman  
Frederic Wattles  
George Bruen Whitehouse  
Frank L. Whittlesey  
Remsen Taylor Williams, Jr.  
John T. Wilson  
A. Townsend Winmill  
Arthur Woods

Hymn Board	Given in 1924 by Mrs. Irvin Auchincloss Sprague in memory of her husband
Two Hymn Boards	Given in 1924 by Robert Tindale in memory of Alice Eleanor Kyhn
Alms Box	Given in 1924 by Mrs. Ripley Hitchcock in memory of Mr. and Mrs. Charles Chapin Sargeant
Gallery Inscription	Given in 1924 by Mr. and Mrs. Oliver Gould Jennings
Tapestry for West Wall of the Church	Given in 1924 by Mrs. Clarence M. Hyde in memory of Clarence M. Hyde and Clara Babbitt Montgomery
Needlepoint Cushion for Litany Desk	Given in 1958 by Mrs. William Warner Hoppin in memory of her husband
Bronze Tablet (north wall)	In memory of the Reverend Frank Warfield Crowder, D.D., given in 1935 by the congregation
Bronze Tablet (north wall)	In memory of the Right Reverend Frederick Courtney, D.D., ninth rector, given by the congregation
Bronze Tablet (north wall)	In memory of Thomas Powell Fowler, Vestryman and Warden of St. James' Church, given by his widow
Bronze Tablet (south wall)	In memory of the Reverend Cornelius B. Smith, D.D., seventh rector, given by the congregation
Bronze Tablet (south wall)	In memory of Francis Sydney Smithers, Vestryman and Warden, given by his widow
Bronze Tablet (south wall)	In memory of Charles Finney Clark, Vestryman, given by his widow
<i>Mortuary Chapel</i>	The chapel was given in 1924 by Mrs. Eugene B. Bennett in memory of Rear Admiral Ralph Aston, Selena Hinman Aston, and Jane Preswick Aston

Chapel Windows	Given in 1924 by Dr. and Mrs. H. A. Vedder, in memory of Glenn Turner Vedder, Harmon Boulton Vedder, and James Outwater Vedder
Altar Triptych	Given in 1924 by Mrs. Oscar Glenn Getzen-Danner in memory of her husband
Chapel Furnishings	Given by Mrs. Malcom Stuart in memory of her husband, 1924
Stained Glass Window	Given in 1924 in memory of Carlyle LeBarron Taylor
Illuminated Copy of a Hymn	Given in 1954 by Mrs. Edwin C. Jameson
<i>Narthex</i>	
North Doorway	Given by Mrs. George L. McAlpin in memory of her husband
Literature Rack	Given in 1948 by Mr. Herbert F. Eggert, and Mr. and Mrs. H. Fletcher Eggert, in memory of Mary Parker Eggert
Literature Rack	Given in 1948 by Mr. Herbert F. Eggert, and Mr. and Mrs. H. Fletcher Eggert, in memory of Marietta deBaun Eggert
Four Tables	Given in 1949 by Mr. A. Lucien Walker, Jr., in memory of Henrietta Stockton Walker
Glass Doors (in main church entrance)	Given in 1951 by Mr. and Mrs. Lincoln Cromwell and Mr. and Mrs. Jarvis Cromwell, in memory of the Reverend Cornelius B. Smith, D.D., and his wife, Mary Wheeler Smith
Bronze Tablet	Given by the parishioners in memory of Robert Tindale, long-time Sexton of St. James' Church



*Clergy Sacristy*

Lectern and Bible	Given in 1924 by Mrs. Joseph Parsons in memory of Charles E. Milmine
Prayer Desk	Given by Miss Theda Walther, in memory of Mary E. Walther
Bible	Given in memory of Clara M. T. Koehler by Mr. Koehler
Paintings of St. James and St. Peter	Given by Mrs. Clarence M. Hyde, in memory of Clarence M. Hyde and Clara Babbitt Montgomery. The restoration and new frames for the paintings were made possible in 1958 by a gift from Mrs. Walter Bienecke, in memory of her husband

*Memorial Windows*

Chancel Windows	Given in 1924 by Mrs. Richard March Hoe in memory of her husband and Margaret Hoe
South Transept, left lancet	Given in 1924 by Mr. and Mrs. Oliver Jennings in memory of James Valentine Chalmers, first vicar of Holy Trinity
South Transept, middle lancet	Given by Mr. Arthur W. Rossiter in memory of Mrs. Rossiter
South Transept, right lancet	Given by Mr. E. Dean Richmond in memory of Caroline O. Richmond
South Aisle, three nearest Chancel	Given by Mrs. Thorne Shaw in memory of her husband
Next group of three	Given by Mrs. Charles Finney Clark in memory of her husband
Next group of three	Given by Mr. George C. Heilner in memory of Marcus G. Heilner and Sylvina Butler Heilner
Next group of three, nearest Narthex	Given by Mr. and Mrs. Frank Scott Gerrish in memory of Caroline Elizabeth Gerrish

North Aisle, lancet nearest Chancel	Given by Mrs. George Ide Malcolm in 1924 in memory of George Ide Malcolm, William Sheldon Malcolm, and Hope Malcolm Thurlow
Next two lancets	Given by the congregation of St. James' in gratitude to God for the reconstruction of their church, January 31st, 1925
Next group of three	Given by Mrs. J. E. T. Rutter in memory of Mr. Rutter, Thomas Rutter, and Georgiana Renaud Rutter
Next group of three	Given by Charles Wilson Luke in memory of Charles Wilson Luke, Jr.
Next group of three, nearest Narthex	Given by Mrs. James B. Tailer in memory of George Birdsall Cornell and Eleanor Jackson Cornell
South Clerestory, Window nearest the Chancel	Given by Mr. and Mrs. Oliver Jennings in memory of Deaconess Hildegard von Brockdorff
Second Window	Given in memory of William Tucker Washburn, Mary Rosina Washburn, and William Mayhew Washburn, by their family
Third Window	Given by John C. Hughes in memory of William Hughes, Susan E. Hughes, and Myra G. Hughes
Fourth Window	Given by Frederic Anson Burlingame in memory of Ella Frances Burlingame
North Clerestory, Window nearest the Chancel	Given by Mrs. Edward S. Knapp in memory of Margaret Knapp Ferguson and Lee Hollister Ferguson, Jr.
Second Window	Given by Mrs. Charles E. Lydecker and Mrs. Percy Stuart in memory of Henry Batjer and Harriet Davis Batjer
Third Window	Given by Mrs. Frederick N. Baylies in memory of Charline Baylies Carley

Fourth Window	Given by Mr. Victor Sutro in memory of Edith Henderson Sutro
Rose Window	Given by Mrs. Clarence M. Hyde in memory of Clarence M. Hyde and Clara Babbitt Montgomery
Tower Narthex Windows	
North and south side of main door	Given by Mr. Samuel McL. Loweree in memory of Pauline Wessel Loweree
Window in south wall	Given by Mr. Charles Smithers and his children in memory of Louisa McDougall Smithers
Window in room above Mortuary Chapel	Given by the Misses Mary and Ida Hoyt in memory of John Hall Hoyt
Window at 71st Street entrance	Given by Mr. and Mrs. Thomas P. Fowler in memory of Louise Orso Fowler and Alice Dunning Fowler
Window in Chapel hallway	Given in memory of Gerald Napier Stanton by members of his family
Window in Chapel hallway	Given by the Hon. Henry G. Ward in memory of Mabel Marquand Ward, Marquand Ward, and Galbraith Ward
<i>Altar Silver</i>	
Pair of Chalices	Given in 1814 by Peter Schermerhorn, first Warden of St. James' Church
Pair of Patens	Given by the Reverend Samuel F. Jarvis (first rector), Peter Schermerhorn, and Martin Hoffman in 1814
Chalice	Given in 1814 by the Reverend Samuel F. Jarvis, Peter Schermerhorn, and Martin Hoffman
Wine Flagon	Given in 1853 by George Jones
Chalice	Given in 1887 by Louise M. Pond and William A. Pond, Sr. in memory of William Adams Pond, Jr.

Chalice	Given by Mrs. Underhill Augustus Budd in memory of her husband
Ciborium	Given by Mrs. William H. Duff in memory of her father, Henry Wheeler Shaw
Two Ciboria	Given by Mrs. Gordon Hewitt in memory of Louis Watrous Gillett
Wine Flagon	Given in 1890 by Mrs. William Arnold in memory of her father
Bread Box	Given by the Right Reverend Frederick Courtney, D.D.
Communion Spoon	Given by the Reverend George V. Dickey
Communion Spoon	Given in 1948 by Mrs. E. Kirk Haskell
Chalice	Given in memory of William A. Hadden
Chalice	Given in memory of Alexander Warfield Crowder, D.D.
Two Intinction Cups	Given by Mr. and Mrs. Henry Nott Ransom in memory of Halette Nott Ransom
Ciborium	Given in 1947 by Mrs. George Double-day in memory of the Right Reverend John Hazen White, D.D.
Cruet for Consecrated Wine	Given in 1947 by Mrs. George Double-day in memory of Louise Holbrook White
Wine Cruet	Given in 1924 by Mr. and Mrs. Stephen Baker in memory of their son, Charles Dabney Baker
Chalice, Paten, and Intinction Cup	Given in 1949 by Mr. and Mrs. Herbert F. Eggert and Mr. and Mrs. Walter Potts in memory of Mary Parker Eggert
Private Communion Set	Given in 1951 by Mrs. William W. Hoppin as a thank-offering

Paten	Given in 1954 by Mrs. Francis F. Palmer in memory of Thomas Powell Fowler Palmer
<i>Altar Fabrics</i>	
Violet and Green Pulpit Falls, and Bible and Missal Markers	Given in 1905 by the Women's Pastoral Society in memory of the Reverend Edward Walpole Warren, D.D.
White Pulpit Fall, Bible and Missal Markers	Given in 1905 by Mrs. J. H. Sterling in memory of her husband
Red Pulpit Fall, Bible and Missal Markers	Given in 1905 by the St. Ursula Society in memory of the Reverend Edward Walpole Warren, D.D.
Altar Frontal for the Mortuary Chapel	Given in memory of Margaret Hetherington
Four Pulpit Falls	Given by Henry L. Finch in memory of Anne M. Ridley Crane
Lace Frontal for Credence Table	Given in 1949 by several parishioners
White Stole and Violet Stole	Given in 1949 by Mrs. Malcolm vanZandt
Green Stole	Given in 1952 by Mrs. Allan Bond in memory of her husband
Green Veil and Burse	Given in 1950 by Mrs. Allan Bond in memory of her husband
White Veil and Burse	Given in 1950 by Mrs. Frank Hubby in memory of Adele LeCount Adams
Lace Frontal for Credence Table	Given in 1949 by Mrs. George H. Ingalls in memory of her husband
Lace for two Frontals	Given by Mrs. Charles Remsen and Miss Elizabeth Remsen
Three Tippetts	Given in 1948 by Mrs. Eugene W. Stetson
Lace, Brussels	Given in 1952 by Miss Gwendolyn Cummings
Green Stole	Given by Mrs. Allan Bond in memory of her husband

Lace: Milanese Scarf, Limerick Scarf, Buckinghamshire Fichu

Given by Mrs. John Treadwell in memory of Susan Foster Vanderpoel and Susan Vanderpoel Ord

Fair Linen for the Chapel Altar

Given in 1955 in memory of Virginia C. Graves by many friends

### *Variorum*

Two Alms Basins

Given in 1810 by Miss Catherine Schermerhorn

Alms Basin

Given by Miss Elizabeth H. Nichols in memory of Elizabeth Seabury Nichols

Baptismal Basin

Given by Miss F. E. Wood in memory of Anna Mary Wood

Alms Basins

Given in 1924 by Mrs. George Gordon Battle, Norman Dudley Johnson, and Frances D. Johnson

Church School Processional Cross

Given by Elizabeth P. Jackson in memory of Elizabeth West Rockman

Cross, Candlesticks, and Vases for the Children's Altar

Given in 1953 by Mrs. Malcolm vanZandt

Altar for the Church School

The carved wood of this Altar originally formed the Bishops' Chair in the Assembly Room (the chair had been given in memory of John Irvin Brown); in 1952 the chair was taken apart and incorporated into the Church School Altar by William Enderley

Alms Basins

Given in 1956 by Mr. Henry W. Proffitt and Lucy G. Proffitt

Alms Basins

Given in 1956 by Mr. Arthur W. Bingham

Processional Cross (XVI century Spanish silver)

Given in 1958 in memory of Odette Feder Moffett by her mother, sons, and friends



Choir Room	Given by Mr. and Mrs. Stephen Baker in memory of their son, Charles Dab- ney Baker
The Sunderland Room	The gift of Edwin S. S. Sunderland
The Roosevelt Room	The gift of Mr. and Mrs. George Em- len Roosevelt
Tapestry	Given in 1954 by Mrs. Thomas H. McInnerney
Creche	Given in 1956 by Mrs. John S. Taber in memory of Mabel Clark
Eight London Plane Trees (planted on the Madison Avenue and 71st Street sides of the church in 1953)	Given by Mrs. Walter J. Gratton, Mrs. Louis B. Chandler, Miss Augusta dePeyster, Mrs. John R. Davies, Mrs. Will R. Gregg, Mrs. E. Trowbridge Hall, Mrs. E. Jones Thompson, and the Right Reverend Horace W. B. Donegan

## MEMORIAL FUND NAMES

The following people are remembered through gifts made in their memory to the St. James' Church Memorial Fund:

Walter Hull Aldridge	Chester Bogert
Louise Armstrong	Elizabeth S. Bogert
Mrs. Reginald Auchincloss	Allan Bond
	Mathilde Bonzon
William Joshua Barney	Ralph H. Boots, Jr.
George Gordon Battle	Mrs. Duer Dupont Breck
William Baylis	Mrs. Nicholas Brown
William Bayne	Kenneth P. Budd
Aimee Weed Bennett	J. Frederick Byers
W. Steward Bernard	
Ledyard Blair	Mrs. William Cadwalader
Cornelius Bliss	Martha Chester

Alice Westervelt Clark  
Howard E. Cole  
Margaret D. Croll  
Lincoln Cromwell  
Mary Curnow  
Helen Varney Cutler  
Olivia Murray Cutting

George Debevoise  
Theodore Dunham

Alice W. Edwards  
Huger Elliott  
Mabel Evers

Roswell O. Fish  
J. Winston Fowlkes

Albert Eugene Gallatin  
Ida S. Godley  
Virginia C. Graves  
William Greenough  
Frances L. Guthrie

Valerie Emanuel Harwood  
Henry Mason Hewitt  
Charles T. Hoffman  
Henry Holt

Frances Alliger Ink

Bedros Kazanjian  
Mrs. Gustav Kissel

Amon Wadsworth Langdon  
Townsend Lawrence  
Winifred Ann Lucey

Mary Murray Butler Mahony  
Elizabeth B. Mather  
Grace Miller  
Douglas Maxwell Moffat  
Odette Feder Moffett  
Helen Toland Moore

William Francklyn Paris  
Francis A. Parker, Jr.  
Mary Pedersen  
Martha J. Pell  
Alexander Pendleton  
Helen Barnes Pierce  
Frank L. Polk

Henry Nott Ransom  
Wallace Reid  
Louise Menefee Riddell  
G. Frederic Riegel  
Mrs. Miles Roberts  
Mary Ayer Rousmaniere  
Lucius Ryce

Katherine E. M. Schafer  
Frederick Schmidt  
Frances H. Scott  
Edward Shearson  
Flora J. Shearson  
Mrs. Hokan B. Steffanson  
Frederick Stephens  
Eugene W. Stetson  
Helene Storm

Wyllys Terry  
Robert Tindale

Mrs. George E. Wood

## APPENDIX G

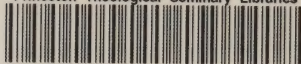
### PARISH MEMBERSHIP 1959

Baptized Members	3,343
Confirmed Members	2,695
Communicants	2,139





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